ADVENTURES IN HABIT-CRAFT

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ADVENTURES IN HABIT-CRAFT

CHARACTER IN THE MAKING

By

HENRY PARK SCHAUFFLER

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INTRODUCTION

In this the day of readjustments we are encouraged by the increased willingness of responsible people to face the facts of the "new freedom." Their disposition to do this is nowhere more manifest than in the realm of education. Parents, teachers and all who have the care of children or adolescents are convinced as never before that character, not mere accumulation of information, is the true end of education.

The majority understand that it is given primarily for the moral discipline which should come before all knowledge: for the spiritual culture to which scholarship is but an accessory: for the truer insight and broader vision that see behind learning what it is meant to inculcate. The habits which insure right conduct, the conduct which develops sincere, stalwart and socially useful men and women, are the tests of any educational system.

It is therefore a happy sign of an awakened time to find a text-book for parents and teachers which is the outcome of practical and healthy experimentation. It furnishes a curriculum and a method primarily designed for the ends I have named.

It utilizes the conduct material of the Bible in wise and helpful ways. It includes the examples of history and of contemporary life. It employs a hand-craft method derived from the more recent studies of child-psychologists and education experts. And it does this in a clear and forcible manner which stimulates the youthful love of adventure, and makes it contribute to desirable personal and communal habits and conduct in the child.

I congratulate Henry Park Schauffler upon a piece

of sound and constructive workmanship, redolent of reality, which I venture to think will prove indispensable to those for whom it is intended.

S. PARKES CADMAN, D.D., S.T.D.,
President of the Federal Council of the Churches of Christ in America.

As the father of two children, nine and thirteen years old, it was my privilege to participate as a parent in Henry Park Schauffler's habit-craft adventures. They were real adventures, too, in the home as much as in the Sunday School room in Brooklyn where the children fashioned and enjoyed the habit-craft models under the skilled direction of the author of this book.

Making and interpreting these habit-craft models made Sunday School a palace of delight. The children looked forward to it eagerly, enjoyed it hugely, and were never satisfied until each parent had watched the new model "work" and shared with them the thrill of seeing a good habit come to life.

Moral teaching was never administered more pleasantly or effectively. Dr. Schauffler reaches the imagination by way of all the senses. The children hear and see and touch and think. They act and the model re-acts. The model acts and they respond. It is the child's physical and mental participation that gives these object lessons their vividness and their enduring value.

H. V. KALTENBORN,
Associate Editor,
Brooklyn Daily Eagle.

FOREWORD

Parent and teacher agree that a clean, self-reliant, well-rounded character is not formed in a moment or by chance. Certain ways of acting, that is, habits that underlie character, spring only from an urge deeply enough lodged to sustain persistent effort.

The whole process of acquiring a set of this kind to one's disposition is a growth from within, not an addition from without. Nevertheless, various forms of stimuli that will start this process of character and keep it going may be imparted by a wisely alert parent or teacher.

Any such stimulus, if it is to prove most effective, may not be transmitted by the pressure of authority. "You must," uttered by parent or teacher—"Thou shalt," implied in the thought of God—these do not beget an urge that brings the best results.

Neither does the urge come with sufficient force or persistence when it springs merely from the social pressure of standards controlling the groups in which the child moves. Usually the child is influenced, it is true, by his companions and wants to be like them. Not always however.

But if his own curiosity, surprise, humor and inventive ability enlist the hand, eye and mind of the child himself in the construction of mechanisms (habit-models) that by the use of light and motion focus his attention upon certain character-forming habits, then an inner urge is born which turns the otherwise arduous process of habit-building into an adventure.

This book presents a curriculum and method by which teacher and parent may help the child to enter

heartily into this adventure. The entire stimulating process may be called HABIT-CRAFT.

The curriculum here presented grew out of a letter sent to several hundred parents and educators who were asked to give the ten habits they wished most to see their own children develop. The results were tabulated and submitted to a group of psychologists. A curriculum based upon a consensus of their opinions was then mapped out and put in practice and the results tested for two years with children of the pre-adolescent and early adolescent ages (nine to sixteen years) in a church school. It was also tested in part in classes of the Roosevelt Public School of New Rochelle.

Although it received its first test in a church school, the material in this handbook was designed for public and private day schools, boarding schools and daily vacation schools; non-theological and non-technical terms which are used in common by parents and children of all sects and beliefs are throughout employed.

The method here advocated and illustrated is a hand-craft adaptation of the Project Method developed by Professors Dewey and Kilpatrick. It stresses the principle that a child is intensely interested in that which he constructs with his own hands.

After the children construct a mechanism (habit-model) which visualizes the habit under study, they are shown how to transfer their interest from the habit-model which they have built themselves to the "strokes of behavior" necessary for the formation of the habit which they have just (a) learned to value, (b) grown to desire, and are now (c) trying to create and install in their own lives.

Parents who had always been content to remain densely ignorant of what was done to the children whom they "sent" to the church school became interested as soon as they discovered that each lesson led to

discussion, invention, memorization and sometimes dramatization at home as well as in school. But that interest did not spend its force merely in looking on. The active and effective cooperation of the parents was aroused when they found that their children, far from being "bullied into virtue," were eagerly making an adventure out of the formation of personal habits like sincerity and courage, and social habits like trustworthiness and courtesy.

The enthusiasm of both the teachers and parents concerned in these tryouts and the eye-opening "true stories" of home success reported by them have spread the news to an increasing number of public, private and church schools. This has led to many requests for the publication of this book which have now been granted in the hope that it may be of some practical assistance to those who deeply concern themselves in the character formation of the children committed to their care.

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SUGGESTED STEPS IN TEACHING

The practical tests made of this habit-craft course have shown that the child takes genuine pleasure in working out the successive steps with the help of his elders at home; but it will be found greatly to the advantage of pupil and teacher if the grown-ups at home cooperate by setting a regular time each week for sympathetic discussion of the habit upon which the child is at work. In boarding schools the parental function may be taken over by the preceptress or director.

The course is designed for individual classes of public, private and church schools. For the visualization of a trait of a good character by the construction and use of a habit-model made by the pupils with the help of the teacher, director or hand-craft instructor, the classes may be grouped or departments brought together in the school assembly.

In church schools each lesson calls for at least two weeks' study. In day schools the lessons may be introduced as parallel studies with other subjects such as civics, history, hand-craft or English.

Five steps are used by the individual instructor who is teaching a small class in preparation for a succeeding period in which groups of classes will be in charge of the director or principal.

I. *Point of Contact—Moral Fibre Test.*

Face the pupils at once with one of their own problems. Choose one that involves the habit to be studied and becomes a moral judgment test for the pupil. Tests so closely tied to the child's experience provoke immediate response and result in vigorous discussion.

II. *Definition—Valuation.*

Out of the discussion induced by one of these moral fibre tests, a demand will arise for clear definition of the quality discussed. Abstractions which are familiar to the adult mind mean little or nothing to children. Hence the examples of concrete definitions in the second column and the antonyms and colloquial expressions of the third. While teacher and class are reaching satisfactory definitions of the terms involved in the particular habit under discussion, it should be emphasized that this work constitutes a process of appraisal or valuation.

III. *Illustration—Inspiration.*

A list of illustrations is given for each habit. It will be inadvisable to use all these illustrations at any one session. By a wise choice the teacher will be able to grade the lesson to the intelligence and requirements of the class. The stories are drawn partly from the Bible and partly from other historical and literary sources, but no illustration should be used that cannot be geared into the life of the pupil, nor any which the teacher cannot present with sincere enthusiasm and with the dramatic touch. The stories alluded to, or given in detail, are presented only as samples in the hope that they will lead teacher and pupils to draw on their own reading and experience for further illustrative material.

IV. *Projection—Home Activities.*

Every habit studied should be personalized and clothed in habiliments so attractive that it will make a magnetic appeal to the pupils and win their free consent that it is something most desirable and actually necessary for a happy life. The good impressions made upon their minds by the disposition visualized in the lesson hour should be so vivid that these impressions will automatically project themselves into the hours not spent at

school. Excite in them an expectation that the memorization and other home activities assigned will be steps in a real adventure that will sooner or later bring astonishing results. The rewards of success, coupled with the spirit of adventure, are the spring-board for the dive into the week's definite program of activities and the cleverness, inventive ability and the everlasting persistence which every youngster can call upon when he chooses may be relied upon to do the rest. Captivate the imagination of the pupil and the outline of activities becomes a lively challenge rather than a drab chore. Anything in which drawing, painting, lettering, modeling or handcraft, as well as memorization and dramatization, are involved will help to focus the creative attention of the pupil upon the habit he is trying to acquire. Proverbs are included in each lesson which have been gleaned from many languages and lands. To memorize them, or those few that the children themselves have chosen as the most apt, is only a preliminary step toward getting every pupil to try to express the same principle in as good a form of words of his own as possible. The paraphrases in the text are given to serve as a stimulus to the children to improve on them if they can.

The gathering of clippings from newspapers and magazines, the writing of hundred-word stories or essays, short poems, limericks, the construction of simple cross-word puzzles that use the words of the lessons, all these and other competitive efforts can be used to advantage in keeping the mind of the child alert and his emotional nature warm toward the habit he is trying to develop.

V. *Visualization—Habit-Model.*

The construction of the mechanisms suggested in the habit-craft course, in teaching by means of one of these visualizations, should be undertaken and completed by

the children themselves. All of them have been successfully made by pupils and used in different types of schools. Painstaking preparation, however, is not to be skimped by the leader. The habit that is to be held up to the eyes and minds of the pupils must always be kept in first place. Sharpness of impression concerning it should not be sacrificed or blurred by letting the interest aroused in the building or operation of the habit-model get the upper hand. Nevertheless, perfection in mechanical construction, smoothness in operation and the symmetry of its lines as well as beauty of its coloring, all are vital. A rehearsal in each instance by the director is usually necessary. Whoever directs the work of first introducing the visualization (that is, the interpretation of the habit-model) to a group should give ample time in preparation for an enthusiastic running off of the most effective demonstration possible of what the model is intended to drive home. Short anecdotes, quotations, proverbs, vital questions, poems and vivid character sketches may be used by the leader or pupils in such a way during the time that the habit-model is being put together in the presence of the school and when the titles or legends are placed or the lights turned on, as to impart a glow of life and touch of personality to the habit-model which will charge it with genuine teaching power.

The pupils, however, must not be allowed to forget that the building, operation and explanation of the habit-models are only the first installment of a story "to be continued." Their hands have erected a rough symbol of what their stick-to-it-iveness of mind and eye and will is now going to set about installing in their own lives. They have decided to let the habit-model permanently visualize for them a habit they intend to own. But that passion for ownership will prompt them to recognize chances to exhibit these qualities in every part

of their lives. Everywhere things they see should now remind them of the habits they are forming. When tempted to be careless or on the verge of slipping back into one of their old ways, the fighting spirit at the command of this determined passion for escape from its evil clutches will call up reserves and pluck victory from the mouth of defeat. For example, whenever a skirmish occurs with an impulse to evade an obligation, the arch with its keystone, which the pupil helped to make as a habit-model when studying the lesson on "Trustworthiness," will be apt to step on the scene and remind him of his compact to install that quality in his character. His hand-and-eye-memory will repeatedly give added zest that will put across any attempts he now makes to prove himself trustworthy, because these attempts are a part of the day-by-day adventure in the moulding of his actions into harmony with the model he has created with his own hands.

The method presented in this book has much in common with the museum method developed by many public schools throughout the United States in sending the children for study, lectures and individual research to neighboring museums.

The habit-models (or visualizations) here pictured were not destroyed after they had made their first impression. In one school the main assembly room was turned into a "Habit Museum" where all the models were skillfully arranged as a permanent exhibit. The children would hurry to school in order that they might have a few moments in which to operate, repair or add to the models and would often stay after school to explain the models which they had helped construct to their parents or friends whom they had invited for the express purpose of showing them how the models worked and what they meant. In this way the assembly room was

turned into a continuous pupil-teaching, self-starting review of all the habit-lessons studied.

SUMMARY

Each one of the seventeen private or social habits proposed for incorporation into a good character in this book is first approached through the vestibule of a moral fibre test. This arouses an initial interest by its demands for a decision or judgment, for it takes clear thinking to arrive at a definition and valuation which can properly be called one's own. The value placed by the pupil himself on the course of action or habit up for study is then planted in a seedbed prepared by the emotional thrill of stories taken from the lives of men and women who have succeeded in doing what the pupils are about to venture.

The children are now invited to pass from concrete illustrations and memorize proverbs that generalize the principle and endow it with all the prestige of the wisdom of the ages. Their creative faculties are then summoned to work in the plastic material of their own picturesque language, and make paraphrases of these proverbs.

They are counseled to collect material (clippings, pictures, etc.), model, draw, paint, write stories, dramatize and help to construct a habit-model of the trait of character under study. The interest generated by all this mental attention and manual effort creates an urge with steam enough behind it to project itself into the daily life of the child and supply the power and persistence required to sustain the long-drawn-out process by which habit-efforts achieve their aim.

Opportunities for these habit-efforts during school hours should be multiplied in every possible way by teacher and principal.

When the steps of this habit-craft process are followed through in a spirit of adventure by pupil, teacher and parent, the eventual self-development of the child (reenforced by an attitude at home and school that expects and invites success) into the clean, strong, character of a true gentleman or gentlewoman may be looked for with confidence.

ADVENTURES IN HABIT-CRAFT

BEING UPRIGHT

ADVENTURES IN HABIT-CRAFT

I

THE HABIT OF BEING UPRIGHT

Honest Thinking—Honorable Conduct

Uprightness is the cornerstone of character. It is the rock upon which the whole structure of business is built. It is the key to successful cooperation in family, neighborhood, nation and the world. Without it, life is one long falsehood. With it, life is self-respect, courage and stability.

To the parent or teacher who is himself convinced of the paramount importance of this habit of uprightness, its assignment for teaching will come as an inspiring challenge rather than a dreaded task, and he will expect it to prove one of the most worth-while things he has ever attempted.

I. *Point of Contact—Moral Fibre Tests.*

Three test questions are given below for the teacher's use. Interest may be stimulated by suggesting that marks will be given and the pupil winning the highest mark made honor pupil for the day. The teacher will determine a scale of marks for the correct answers. Or, these problems may be used simply for discussion and serve as an introduction to some story or character to be stressed by the teacher. Or, the pupils may be asked to make up some other test questions dealing with this

same problem, these questions to be handed to the director of the school at the close of the next session.

1. A bad nickel was given to Robert by the street-car conductor, but Robert did not notice it till he left the car. What should he do?

   (a) Robert should keep the nickel and make the best of it.
   (b) He should try to make the conductor take it back.
   (c) He should get rid of it at the expense of anyone who is careless enough to accept it in trade from him.
   (d) He should drop it in as carfare next time he has occasion to ride as it was the car company's fault that he got cheated in the first place.

2. Fred accidentally broke a window-pane playing ball and nobody saw him do it. What should he do?

   (a) Run away and keep out of trouble.
   (b) Ask his father for money to pay for a new window-pane.
   (c) Earn the money and pay for it himself.
   (d) Tell the owner it was an accident and that he will be careful never to do it again.

3. Mary and her best friend broke a rule together and she knew they would both be punished if they were found out. What should Mary do if asked about it?

   (a) Say they both did it.
   (b) Say she did it, and try to keep her friend out of the trouble.
   (c) Say she did not really know who did it.
   (d) Try to get her friend to agree to own up that they both did it.

II. *Definition—Valuation.*

The teacher knows by experience that the definition of a quality or habit does not usually interest his pupils. But it is wise to be prepared for the questions of those who may, for example, suddenly ask the difference between honesty and trustworthiness. The chart below is an attempt to help younger minds jump the gap from the abstract quality of "honesty" to its concrete equivalent "playing fair," which may then be illustrated and made plainer still by some of the suggested stories, like the one from Lincoln's early life.

ABSTRACT	CONCRETE	OPPOSITE
Honesty	Dealing justly, playing fair	Cheating, double-dealing, misrepresenting
Integrity	Morally sound, square, on the level	Corrupt, slippery, undependable
Truthfulness	Keeping nothing back, seeing and stating facts exactly; no addition to, subtraction from, or stretching of, the facts	Using fair words to deceive, juggling with facts, bluffing, falsifying, lying
Artlessness	Free from sham, real, open and above-board	Studied, calculated, pretense, snake-in-the-grass
Sincerity	Facing unpalatable truth in self and others, meaning every word said	Double-faced, crooked, flatterer, trimmer
Trustworthiness	True blue, faithful to a trust; always reliable, dependable, can be counted on, steadfast	Traitor, time-server, scamps his work, faker, a quitter
Genuineness	Ringing true, being what one seems to be	Counterfeit, make-believe, acting a fraud, hypocritical
Honorable	Straightforward, taking no unfair advantage, clean-minded	Contemptible, mean, base-minded, vile

In making the quality of uprightness so attractive and desirable to the pupil that he will want to develop the habit of being upright, it is well to (a) get him to translate all terms used into concrete expressions of his own; (b) strive to kindle his emotions and feelings (love, hate, pride, enthusiasm, loyalty, ambition) on the side of a resolution to undertake this quest.

III. *Illustration—Inspiration.*

The following are the kinds of illustrations, examples and queries it is suggested that the teacher use. He will naturally select those that seem to him best adapted to the intelligence and interest of his pupils, confining his choice to those that he can vividly picture and dwelling on those which, when proposed, stimulate discussion in the class.

In this way, the wise teacher may succeed in grading the lesson to the experience of his pupils.

1. Stories and passages from the Bible. (To be used at the discretion of the teacher.)

   (a) A bribe refused. Numbers 27:23, 24.
   (b) Not willing to deceive. Daniel 6.
   (c) Standing alone against the crowd. I Kings 22:1–36.
   (d) Trying to appear more generous than they were. Acts 5:1–11.

2. Other stories and allusions.

   (a) *The Indians' Best Friend.*

   There once lived in Merrie England a boy whose father was both famous and rich. He lived in a castle and could wander far without crossing the bounds of his father's beautiful estates. As he grew to manhood he studied at Oxford, the great English university. He was a thoughtful lad who quite early made up his mind that the church in which he had been brought up had not acquainted him with the real spirit of Christianity. While he traveled over Europe seeking happiness, entering into all the gay life of its capitals, he was always searching for news or rumors of a religion that would satisfy him. Finally he found a religion to his satisfaction in the Quaker Church. At the time in which this William Penn lived, to worship in any church other than the Church of England was forbidden and attempts *to do so* met with persecution. In fact, William himself was once arrested and thrown into prison for attending a Quaker meeting. His father, angry and shocked that his son should have championed so unpopular a cause, disowned him. William, however, was undismayed and because he had had his fill of the extravagance, luxury and careless life of the cities of Europe and learned to disapprove of them, he arranged to go to America and found a colony there for the Quakers. When his intentions became known, large sums of money were offered him by certain men if he would turn over to them all right to trade with the Indians. This Penn refused to do, for his intention was to see that the Indians were treated with scrupulous honesty. He paid the Indians a fair sum for their land, instead of taking it away from them by force as was the custom. While this gained for him the friendship of the Indians, it created dissatisfaction among those who had wished to profiteer. One of the finest compliments which could be paid to any man was given to him by one of these enemies who said: "I

believe he truly does aim more at justice and righteousness and the spreading of truth than at his own particular gain."

His settlement he called Philadelphia, the "City of Brotherly Love." It was laid out under instructions to "be impartially just and courteous to any old settlers and tender and unoffending to the Indians." To the Indians he also sent a special letter, part of which reads as follows: "I desire to enjoy this place with your love and consent, that we may always live together as neighbors and friends."

The Indians made a treaty with him and after thirty years had passed and it remained unbroken they named him "Onas," the one white man who kept faith with them. This was the tribute of the Indians to the uprightness of William Penn. We honor him today whenever we mention the State which was named for him, Pennsylvania, "the land of Penn."

(b) *How a Young Man Won His Nickname.*

In the little country store of New Salem, Illinois, some years ago, a tall, lanky clerk stood behind the counter waiting upon an old woman. When she had finished her "trading," she gave him a bill. He put the change in her hand, and she turned to begin her walk over the hills to her distant home. That evening, the tall clerk, bent double over his cash book, discovered an error. There were a few cents more than were called for by the day's sales. He must have made a mistake. The day's transactions were carefully gone over again, and at last he remembered the amount of change he had placed in the hands of the old lady. On comparing it with the amount of her purchase he was convinced that he had given her a few pennies less than her due. So he put on his hat, closed the store, and without another thought trudged through the night to the old woman's home to return the few cents he had failed to give her.

One morning this same young man, on looking at the scales, found a weight with which he had weighed a parcel of tea the night before. He looked at it carefully, discovered it to be lighter than the one he had intended to use, and immediately sent the few extra ounces of tea to the customer, who had not noticed the slight mistake.

These are only two of the many similar incidents that led the people of New Salem to nickname the tall young clerk "Honest Abe." All through his life, from the country store to the White House, this nickname clung to Abraham Lincoln. His fairness to his opponents in athletic contests or political debates, his championship of unpopular causes, his refusal as a lawyer to take any cases that did not seem to him just, led his friends to keep up the affectionate use of this nickname,

and paved the way to the confidence placed in their President by millions of Americans who felt that the honor of their country was safe in the hands of "Honest Abe." Of him Judge David Davis once aptly said: "The framework of Lincoln's mental and moral life is honesty."

(c) *Queries.*

What character in "Scottish Chiefs" illustrates the habit of fairness under all circumstances?

Other queries like this might be devised by the teacher, after discovering the names of some of the books recently read by his pupils.

IV. *Projection—Home Activities.*

It is easy for any teacher to rest content if the lesson as taught has aroused the interest of his pupils enough for them to express themselves with enthusiasm, and then call his teaching a success. He must remember, however, and act on his remembrance that this is not the case unless that interest projects itself into the life of the pupil in such a way that the pupil will set about putting into practice the principle which he has learned to approve.

According to William James, a habit is only acquired by constant "strokes of behavior." This means that the initial interest, generated in the habit of uprightness in the class, for example, must keep behind daily effort until that habit of uprightness gets a firm foothold and then becomes well established in the life of a pupil. How to accomplish this is the real test of the teacher.

Here is where the parents must be definitely enlisted. Give the pupil something to ask his parents. Suggest that the pupil enlist the help of his father or mother in constructing some uprightness tests modeled along the lines of those already given in this lesson.

Let the teacher propose to his pupils that they get up themselves and bring in a list of outstanding examples of honesty, integrity or uprightness, whose acquaintance

they have made in Bible history or in the history they are at the time studying in their day schools. Let them add to this list appropriate characters from the books they are reading, whether these characters are historical or fictional.

From the list of proverbs below assign one to each pupil to be memorized during the week and recited the coming Sunday. There must be no guess-work about the memorization. It should be letter-perfect.

The next suggestion is a proposal that the pupil attempt to express these proverbs in the language of the day; for example, "Honesty is the best policy" can be turned into "Honesty pays."

This attempt to paraphrase these proverbs is valuable in more important ways than in just keeping the mind of the pupil upon the habit to be formed. It invites his imagination and inventive powers to play with the subject. When he succeeds in coining a brand new form of any proverb that looks pretty good to him, it will be installed in his memory by the effort involved and will spontaneously emerge as an influencing factor in his conduct.

PROVERBS AND QUOTATIONS FOR MEMORIZATION	SUGGESTED PARAPHRASES OF THESE PROVERBS
Virtue is its own reward.	Virtue leaves a good taste in the mouth.
Honesty is the best policy.	Honesty pays.
Truth has lost many a battle, but never a war.	Truth laughs best because it laughs last.
A single fact is worth a shipload of argument.	Facts can not be talked down.
What can be expressed in words, can be expressed in life.	Your life can say things as well as your tongue.
Actions speak louder than words.	What a boy does may not live up to his preceding tales of what he can do.
A pirate gets from a pirate an empty cask.	The cheater gets cheated.

Oil and water do not mix.

One lie needs seven to wait upon it.
To thine own self be true;
And it shall follow as the night the day
Thou canst not then be false to any man.

Uprightness and slickness do not get on well together.
A lie soon learns to multiply.
No one can fool others without fooling his own true self first.

V. *Visualization—Habit-Model.*

The following visualization of this quality of uprightness has been used for a group consisting of classes ranging in age from nine to sixteen. It will be found that the older ones become interested if they are asked to share in the construction or completion of the handwork involved in visualizing the habit under study.

The following materials will be required in the construction of a Temple of Truth:

1. *Box for foundation.* 45″ x 16″ x 6½″.

   These are the measurements of the box used on one occasion, but any old bureau drawer handy may be found practicable. It is covered with white cardboard, front, top and sides, cut to size and adjusted with white thumbtacks.

2. *Cardboard sheets.* 28″ x 22″, 1 dozen.

   Seven pillars are constructed by taking one sheet, rolling it with a diameter of 4½″, fastening it near the ends and in the center with round-headed brass fasteners (1″ long) and covering the overlapping edge of the cardboard with a strip of surgeon's white adhesive tape, 3″ wide.

3. *Boxes.* 4½″ x 4½″, 14, white.

   Procure these from some candy store. The bottom part of the box is kept, the tops discarded. One box, placed upside down, is used for the base of each pillar. One is slipped on top of each pillar for the capital. For the roof, four boxes are used, size 20″ x 20″. If these cannot be obtained from stores carrying the Dennison articles, they can easily be constructed from heavy cardboard. Ask for drawing board. The lower pair of these boxes, forming the top of the roof, are also fastened together, but by a strip of tape on the lower side.

4. *Roof Supports.*

A triangle of cardboard is constructed, with a base of 36″ and sides of 20″. Upon this large and two smaller triangles 6″ high, the roof rests. A small strip of cardboard may be adjusted to the base of the triangle so that it will not fall backward.

5. *The Stairs.*

For the flight of temple stairs, take a piece of cardboard 27″ wide and 18″ long. Begin at one end and with the help of a yard stick draw parallel lines ½″ apart with the point of a knife, cutting just deep enough so that the cardboard will bend easily but not break. Thirty of these cuts are made. Then bend with the help of the ruler into a flight of stairs, and attach to the foundation box with white thumbtacks. Place two triangles, cut out of a paper box with 1″ edges left on the box so that the triangles will stand and act as supports for the flight of stairs, placing the triangle supports in from the edge of the stairs.

Besides the sheets of ordinary cardboard, the 1″ brass fasteners, the spool of surgeon's tape, the box of white thumbtacks, it will be found convenient to have a roll of Dennison's white cloth tape 1″ wide.

When the school or department gathers in general assembly after the teachers have had their classes in session, the director in charge may make an announcement like the following:

"We have been studying about honesty, uprightness, fairness, truth. Why not build a Temple of Truth?"

Then let one class or a member from each class be chosen as his special helpers. They step to the front and are appointed "Builders of the Temple of Truth."

The seven boxes that will form the capitals on each pillar, containing the letters for the words desired, have been distributed to various classes. Each teacher is expected to supervise the lettering of the box given to his class. The pillars have been constructed as described above. Care should be taken to roll the cardboard in such a way that the small square cardboard boxes used as the capital and base will exactly fit the top and bottom of the pillar.

Now the work of construction begins. The builders are first asked to fit the flight of stairs to the temple base

with thumbtacks. While this is being done, each lettered box is brought to the platform by some member of the class that lettered it. Then one of the builders fits the capital and base on the first pillar and sets it in place in the center of the rear of the temple base. The whole school then reads the words, "Upright Thoughts," and the leader has the opportunity to point out that upright thoughts are really the center of every Temple of Truth. Warning is then given that in the placing of this pillar great care must be exercised. It must stand absolutely straight. The school has the right to criticize if there is the slightest deviation from exactness in the placing of the pillar.

Then follows the setting up of the other pillars. Beginning at the left of the temple base, the pillar bearing the legend, "True Words," is completed and placed. Next comes the pillar reading, "Honest Deeds." Next, the pillar representing "Faithful Work," and "Fair Play." These last four pillars form the front of the temple. Behind the pillars, "True Words" and "Fair Play," two blank pillars are placed. A short story may be told appropriate to each pillar. Or if this is not done, let the school read the inscription in concert as the director points. He will find that the words at the top and base of the pillars can be read diagonally as well as vertically.

We are now ready to put on the roof. It should be formed so as to make the angle usual in a Greek temple. The triangle under the roof should be cut with care and fitted with a small standard of its own so that it will not fall forward. On the two boxes forming the base of the roof letters should be placed reading "Temple of Truth." When the temple is finished, opportunity offers to suggest that each pupil and teacher has the privilege and responsibility of being the caretaker of his own Temple of Truth. Every day of his life he must see to

it afresh that the pillars stand true and square and that nothing is allowed to destroy any one of the pillars and wreck the temple.

But in addition the leader will suggest that it would be interesting to keep this temple as a school exhibit and a standing reminder of all that each one is doing to make his own life a Temple of Truth. The story may then be told of the University of the City of New York and the "Hall of Fame," and how places in it are awarded to the most famous Americans by vote of a carefully appointed committee.

Let the school turn this Temple of Truth into a Hall of Fame for men and women, from earliest days down to modern times, who have been famous for lives of uprightness, honesty, truthfulness, fairness. The leader will ask the pupils to find small pictures of such men and women, and then appoint a committee from the school to decide which ones of those suggested by the members of the school have a right to be permanently enshrined in the school Temple of Truth. These pictures are to be brought in on the following Sunday, the committee to meet shortly after and place the likenesses of the successful candidates on a strip of cardboard, which is then attached under the roof at the rear of the temple, binding the three rear pillars together.

It will be found that when the children see the ease with which such a temple is constructed some of them will try to make miniature temples of the same kind. This copying of the school visualization should always be encouraged, as it keeps the habit which it represents constantly before the child in his home life.

II

THE HABIT OF BEING A GOOD SPORT

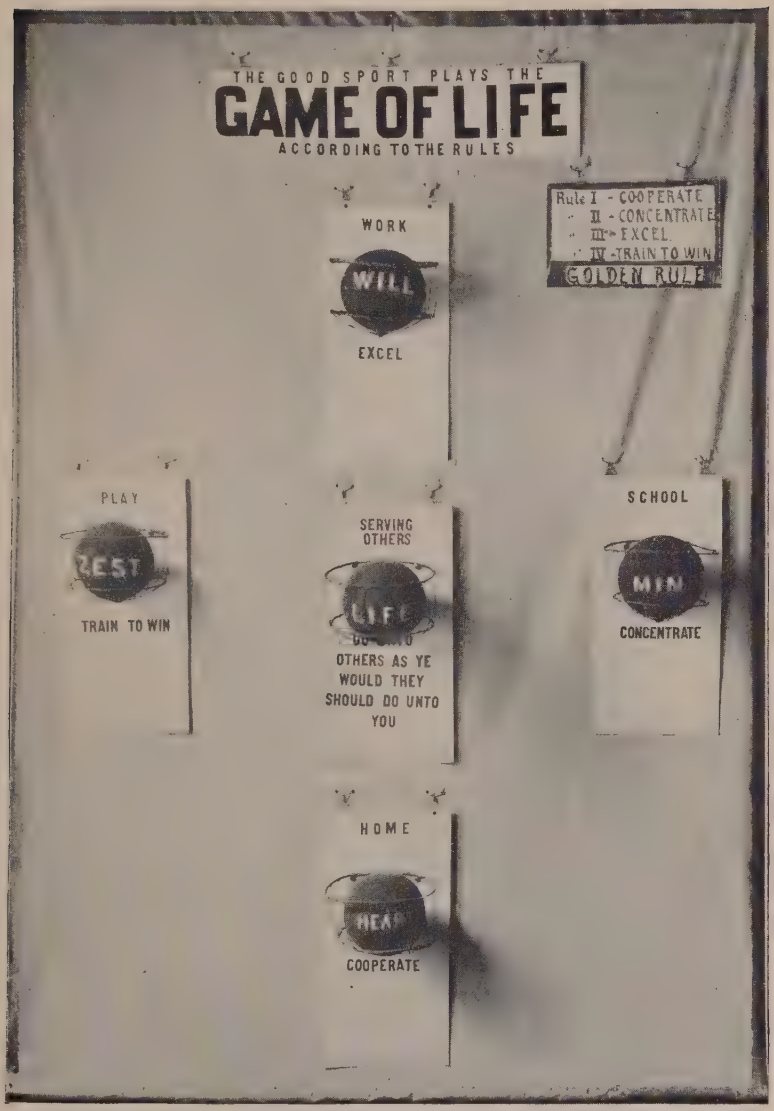
Gallant—Chivalrous

The expression "a good sport," originally slang, has followed the course of many another phrase into general usage and is today well on the way toward a more honorable place in all our vocabularies. It is not easy to find any other English word or phrase which children understand that adequately conveys the same meaning, or covers so many sterling qualities.

We use it here because it is so often used in schools and colleges and has become a part of the language of ordinary life as well as of the playground and the athletic field. It not only denotes one and another and all the qualities put together desirable in the player of a game, but may be legitimately applied to man, woman or child who plays the great "game of life" in a courageous, courteous and cooperative manner. With life pictured as the "Game of Games," the pupils will feel right at home with this lesson as they begin it by giving their ideas on what makes anyone deserve the honor of being called "a good sport."

I. *Point of Contact—Moral Fibre Tests.*

The teacher may determine a scale of marks for the correct answers. Or, these problems may be used simply for discussion and serve as an introduction to some story or character to be stressed by the teacher. Or, the pupils may be asked to make up some other test questions dealing with this same problem, these questions to be handed


THE GOOD SPORT PLAYS THE
GAME OF LIFE
ACCORDING TO THE RULES
Rule I - COOPERATE
II - CONCENTRATE
III - EXCEL
IV - TRAIN TO WIN
GOLDEN RULE
WORK
WILL
EXCEL
PLAY
REST
TRAIN TO WIN
SERVING OTHERS
LIFE
OTHERS AS YE WOULD THEY SHOULD DO UNTO YOU
SCHOOL
MIN
CONCENTRATE
HOME
HEA
COOPERATE

to the director of the school at the close of the next session.

1. Suppose someone on your school team spiked a runner at second base purposely and no one else saw it but you. What would you do?
   (a) Tell him what you think of him, and see if you can't make him promise to play fair.
   (b) Let it go, because it might help the team win.
   (c) Tell some of your friends, and see what they think about it.
   (d) Tell the whole team, and let the majority decide what to do.

2. Suppose you had a quarrel with a chum and said things to her discredit that weren't true. What would you do when you felt mean about it afterwards?
   (a) Go and tell her you were sorry.
   (b) Take back what you said in the presence of the people who heard it.
   (c) Say some nice things about her so that people will forget the disagreeable ones.
   (d) Do nothing about it, on the plea that after all people will soon forget what you said.

3. Suppose you were afraid to dive off a spring-board, but you were also afraid that your friends would call you a coward if you didn't. Of which would you be more afraid?
   (a) Being called a coward.
   (b) Diving off the spring-board.

4. Suppose some one to whom you had been especially kind, afterwards did something very mean to you. Then suppose a chance offered to do something else for that person. What would you do?
   (a) Do the second kind thing and say nothing.
   (b) Tell him how mean you thought he was, but do the second kindness just the same to let him know that you thought it was just a slip.
   (c) Refuse to do the kind thing, and tell him why.

II. *Definition—Valuation.*

Terms that are included in or connected with the expression "a good sport."

ABSTRACT	CONCRETE	OPPOSITE
Sportsmanship	Letting the losers down easy, taking no unfair advantage, good loser, playing the game according to the rules, playing for the team to win	Making grandstand plays, poor loser, gloating over victory, cheating
Self-discipline	Sticking to training rules, deference to the captain, overcoming jealousy toward more popular players	Disputing decisions, back-talk to the captain, getting peeved
Obedience	Accepting orders with a smile, acting as one's own boss in carrying them out to the letter	Dawdling, not doing your best, sulking over being benched
Cooperation	Volunteering for a berth going begging, playing hard all season on the scrub	Loving the limelight
Gentlemanliness	Thoughtful of others, especially opponents, or the weak and unprotected	Making cutting remarks, bullying, inconsiderate
Chivalry	Praising good plays, helping steady team-mate who has just made an error	Kicking a man when he is down
Courage	Fearlessness, daring to do the unpopular thing that's right	Sissy, showing a yellow streak, trying to lie out of a bad mess
Cheerfulness	Teachable under criticism, willing to admit a mistake, uncomplaining	Sensitive to criticism, whining
Poise	Able to laugh at one's self, not easily discouraged, proof against undeserved ridicule, hard to rattle	Too easily hurt, taking oneself too seriously, losing one's temper easily
Moral stamina	Unafraid to apologize when in the wrong, bold to challenge unfairness	False pride, moral 'fraid cat
Fair-mindedness	Quick to admit an enemy's good points and the strong points of the argument on the other side	Biased, prejudiced, fault-finding

Teachableness	Unashamed to own up he does not know, trying hard to understand	Knows - it - all attitude, dodging hard study
Even-tempered	Does not easily blow up	Goes around with a chip on his shoulder
Gallant	A mixture of courage, spirit and gaiety	Spiritless, chicken-hearted

Start a discussion in the class over the foregoing concrete ingredients of sportsmanship, trying to draw from the pupils opinions concerning the relative value which they place upon the qualities named.

Try to get them to find out exactly what is in their own minds when they say of anyone, "He is a good sport." Then ask, "How did he get to be a good sport?" "Did it come without effort or drill?" Illustrate what you mean by asking whether a person can become an expert or champion in any game without long practice, or hard training.

III. *Illustration—Inspiration.*

1. Bible stories.

(a) Who showed the best sportsmanship? Who was the most gallant person in his relations to other people? To the causes for which he stood?

Joseph
David
Gideon
Samson
Daniel

(b) The story of the Crown Prince who remained loyal to his chosen friend, although he knew that this friend would win the throne. I Samuel 18–22. Jonathan, the gallant friend of David.

(c) The story of a heroic pioneer.
Paul's journeys made despite poverty, sickness, opposition, persecution. Acts 13; 14; 15; 18; 19; 21:27, 28.
His sufferings. II Cor. 11:23–33.
The man who could suffer untold mental anguish and physical torture, but whose spirit could not be crushed and whose voice could not be silenced.

2. Other stories.

(a) *The Man Who Refused to Think of Himself.*

Many people have read the story of Roosevelt's thrilling adventures in charting the River of Doubt in South America, but few of them realize the agony and suffering, the physical torture which he underwent. This did not keep him from doing everything in his power to relieve the other members of his party from hardship or danger. Col. Roosevelt was suffering from wounds received in Africa, which had re-opened and made it almost impossible for him to walk. The poison finally permeated his whole system, and a raging fever forced him to call a halt. Provisions were low, some of the canoes had been lost and the Indian guides might desert the party at any moment. Col. Roosevelt insisted that the others leave him behind and press on in the hope of saving their lives. He urged and argued, but all to no avail. Then he roused himself and insisted on hurrying on regardless of his own feelings or fate. After a day's agonizing effort to make progress at this time of danger, one of his companions, George K. Cherrie, coming up to the place where Roosevelt was lying, happened to say, "Think of it, just when I needed it most, I've lost my case knife." Regardless of his fever, Roosevelt struggled up to a sitting posture and drew a knife from his pocket. "Cherrie," said he, "I carried this knife all through Africa. Take it, I can't, but I will be glad to think that you can."

Not long after, a report was brought in that one of their canoes had been thrown half swamped against the edge of a rock where it stuck and might be dashed to pieces at any moment. The Indians confessed they were powerless to extricate it. Something must be done instantly.

Roosevelt leaped from his bed, weak as he still was from the pain that had tortured him for days, flung himself into the river, and swam out to the spot where the canoe was caught. There, with a mighty heave of his broad shoulders he freed the canoe from its dangerous position, rescuing the provisions it contained and thereby saved the lives of his party.

(b) *All in a Day's Work.*

The call had come from a distant village. A boy must have his leg amputated or he would die. Could Dr. Grenfell come? And would he come? It was in the late spring when the ice had begun to melt.

Darkness would soon add new dangers to the already hazardous trip. Swiftly the dogs were caught and harnessed, and without a thought for his own safety, the Doctor flew down the trail toward the river. Miles away from any habitation,

that trail led across the ice. Would it hold? He made the attempt. Half way across, the current suddenly broke the ice into small floes, from one of which Dr. Grenfell barely managed to escape with his dogs. From one floe to another he leaped or crawled, coaxing or urging the dogs until he reached a larger floe which for a time would hold his weight. But the danger had only begun. Darkness was now upon him. His feet were frost-bitten and useless, and unless he could get help at the latest in the early morning, he knew that death was upon him. With great anguish of heart and with his hands half frozen and bleeding, he managed to kill three of the dogs. Then he bound the skins of the dogs into a rough shelter. As the new day began to dawn, he lashed the longest bones into a mast from which he flew his shirt in the hope that some fisherman would see the signal of distress and come to his rescue. After hours of terrible waiting, it was seen and it saved him. But when they carried him to the hospital where the boy lay upon whom he was to operate, it was found that the Doctor's feet and hands were so badly frozen, that it would be practically impossible for him to amputate the boy's leg. Nevertheless, with his indomitable pluck, he called for help, and by instructing his volunteer assistants in the use of the instruments, saved the boy's life.

IV. *Projection—Home Activities.*

Let the teacher have the class go over the following quotations carefully and then ask each pupil which one seems to him to express the idea of a "good sport" in the best way. Invite them to suggest other appropriate quotations. Ask them to discuss these sayings or proverbs with their parents during the week, and to memorize at least five. Also ask them to see if they can improve on the paraphrases contained in the second column.

PROVERBS AND QUOTATIONS	PARAPHRASES
King, king, give a thing And never take it back again.	Don't be an Indian giver.
The good seaman is known in bad weather.	Forlorn hopes test the stuff we're made of.
He that will not sail till he have a fair wind will lose many a voyage	He who makes the best of things is apt to have pretty plain sailing.

I stoned the mango tree
And sweet fruit fell;
My foe mis-useth me?
I'll use him well.

He may freely receive courtesies that knows how to requite them.

Keep a stiff upper lip, and never say die.

Strength avails not a coward.

Eight sailors; seven want to steer
That boat won't come to port, I fear.

Nothing so easy as revenge;
Nothing so grand as forgiveness.

Fear not lest men say evil things of you, but fear to do the ill they say you do.

Give the benefit of the doubt
Till the truth is fully out.

Good for evil is the gallant way. Why give an enemy the right to call you a copy cat?

Freely accept if you are sure that you will really appreciate.

Put up a brave front and see it through.

A yellow streak will flatten out a Samson.

No nine with eight captains can win games.

It takes nerve not to pay back, and more nerve to overlook the wrong.

Fear naught but evil wrought. Fear the voice within and evil tongues without need not upset you.

Do not condemn on suspicion.

V. *Visualization—Habit-Model.*

Purchase a piece of oilcloth 8″ x 5″. Use the rough side, and paint a border an inch wide with gold Sapolin. Secure large letters (black) for the words "The Game of Life," and small letters (black) for all the other words used (see illustration), except those printed with white ink upon the red gas balls.

The frames on the five charts are made of two hat frames, one fitted into the other, the two circles of the frames bound with red tape. The back of each basket (frame) is bent flat so as to fit against the chart. It is secured to the chart with four or five long (inch) brass fasteners. The two legends and the five charts are fastened to the oilcloth screen by two safety-pin hooks in the screen, and two wire eyes secured to the back of each chart or drawn through the top of each chart. The charts are 10″ wide, 18″ long, white cardboard (drawing board, or other heavy cardboard).

The balls used are red gas balls approximately 6″ in diameter. These may be secured from F. A. O. Schwarz, 303 Fifth Avenue, New York City, if they cannot be found in local stores, or other very light balls may be substituted. On these balls the following words are painted: "Heart, Mind, Will, Zest, Life." The white ink or paint may have to be applied more than once. The "rule" legend chart at the upper right has a border of gold Sapolin for the sake of the "Golden Rule."

The director or superintendent of the school or department prefaces the assembling of the visualization with remarks or a story portraying life as a game—the greatest of all games—more important, exciting and really thrilling than baseball, basketball or football. The screen has been hung, but it is bare. Now some of the older pupils are asked to come forward and hang the first legend—that with the title "The Game of Life." Especial attention is then called to the words, "According to the Rules"—the director enlarging on the futility of playing any game without strict adherence to them. Make the school repeat the rules in concert. Then produce the chart entitled "Home," and have it hung by one of the pupils. Explain the meaning of "Cooperate"—picture a home where there is real and constant cooperation by parents and children. Then have the "School" chart hung, and bring out the force of "Concentrate." The same should be done with the "Work" chart, the "Play" chart, and finally with the "Serving Others" chart as they are hung in this order. Then the "Game of Life" begins.

A group is lined up in front of the "Game of Life" and about ten or twelve feet away. It may be advisable to use classes as units, or a representative from each class or several from a few classes. The first ball, marked "Heart," is given out as the director explains that a home cannot be a real home unless each child puts his whole heart into cooperating with his parents, brothers and sisters, servants, and so on, and has a warm desire to make that home a happy and truly delightful place. The first player may miss the basket; if he does, the next tries, and so on down the line, until the "Heart" has been thrown into the "Home."

That class or group is then replaced by another class or group, and the process of "making the basket" is

repeated with the "School" chart, and so on right around the diamond to the central "Serving Others" chart. The "Golden Rule" is then stressed as being the underlying principle which will make it possible for anyone who is ambitious and persistent to become a gallant, chivalrous, cooperative representative of good sportsmanship.

GOODWILL

III

THE HABIT OF GOODWILL

Kind—Loving

Goodwill is more than kindness as mere intent, or the out-reaching of love as a sentiment. It is an active, virile expression of friendly interest in the lives and concerns of others; in their welfare and especially in their happiness.

The habit of goodwill grows strong under a repeated "willing of the best" for others. Its growth means that the mind is forming the practice of thinking about how to lend others a hand, that the feelings go visiting a lot and are not allowed to become lazy stay-at-homes. Goodwill is brotherly love in action. It is the opposite of selfishness and self-centeredness. It is altruism that has learned its trade.

The practice of goodwill makes man God-like. The work-outs connected with this lesson offer a wonderful opportunity to get seed planted that may influence the entire life of one or more pupils.

I. *Point of Contact—Moral Fibre Tests.*

1. John has $25.00 which has been given him on condition that he spend it in the way in which he thinks it will bring the greatest happiness. How should he spend it?

   (a) Buy something for himself.
   (b) Spend it on a treat for himself and his friends.
   (c) Give it to some Society that knows how to spend money for those in need, like the Society for the Prevention of Tuberculosis; or for Child Welfare; or War against War.
   (d) Try himself to find someone to help who is sick and in want.

2. Mrs. Smith knows that a man who is without work has been stealing two of her breakfast rolls every morning. What should she do?

   (a) Tell the policeman on the block so that he will be on the watch and catch the thief.
   (b) Say nothing about it, as she can easily spare the rolls.
   (c) Give the man some work and offer him his breakfast.

3. At a railroad accident the other day, ten people were killed. After the accident it was discovered that the engineer had worked twenty-four hours continuously because the company did not employ enough engineers.

   (a) The accident was the fault of the engineer.
   (b) It was the fault of the company.
   (c) The company should accept half the blame.
   (d) No one was really to blame.

Encourage the pupils to suggest other answers to these problems than those proposed.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Kindness Kindly Kind-hearted	Helpful understanding. Warming up to others and encouraging them, fellow-feeling that says the right word and does the right thing	Stepping on other people's toes thoughtlessly, treating their advances coolly, passing adverse snap judgments
Sympathetic	Putting oneself in another's place, rejoicing with him in his good fortune and sorrowing with him in misfortune	Hard-hearted, cold, taken up with oneself
Courteous	Gracious, putting others at their ease, well-mannered	Boorish, rude, inconsiderate, wounding other people's feelings purposely
Benevolent Philanthropic	Wishing others well, giving those handicapped a lift, kindly disposed towards those who fail	Oppressing the weak, condemning those who slip, thinking too highly of oneself

Tender	Handling other people's blues, troubles and sufferings gently, comforting the discouraged, consoling the sad	Rubbing it in, callously criticizing, showing no mercy
Tolerant Open-minded	Granting others the right to think and act differently, ready to reconsider, willing to judge new proposals on their merits	One-sided, knows it all, narrow-minded
Amiable	Radiating goodwill, promoting good cheer, keeping people good-humored	Cross, grouchy, rubbing people the wrong way
Unselfish	Self-forgetful, affectionate, giving up for others	Egotistic, looking out for number one, greedy, wanting to be first
Gracious	Easy control of the face, the tongue, and the temper	Sharp in speech, grudging, quick-tempered
Compassionate	Aching to help those who sorrow, having the heart in the right spot	Stony - hearted, coarse-grained, brutal

III. *Illustration—Inspiration.*

1. Bible stories.

(a) Is it right to try to cover up the faults of others? Should we always overlook and excuse them? Prov. 10:12.
Is it right to give others "the benefit of the doubt"? I Peter 4:8.

(b) How far are we to go in forgiving injuries, in forgiving those who try to do us harm (enemies)? Ephesians 4:32, Col. 3:13, Romans 12:14, 20.
What does it mean to heap coals of fire upon another person's head? I Peter 3:9.

(c) The story of a man first of all concerned with the needs and troubles of others. Elisha in II Kings.
The story of the son of the Shunammite woman. II Kings 4:32–37.

(d) The story of a queen who risked her own life to save others from suffering and death. Esther 7:8.

(e) The story of a woman full of sympathy and good works. Acts 9:36–43.

(f) The story of an army officer who showed his goodwill to the poor. Acts 10.

(g) A great poem on love. I Cor. 13.

2. Other stories.

(a) *The Story of One Who Went to Her Death at the Hands of Her Enemies with Nothing but Goodwill Toward Them.*

Some years before the breaking out of the World War, Edith Cavell went to Brussels and established a training school for nurses, from which hundreds of Belgian and German young women were graduated. When the war broke out, she feared that the German nurses might not reach the border in safety. So she herself escorted them to their own land. For a whole year, during the German occupation of Belgium, she nursed Germans and Belgians alike with unflagging patience and skill. Without warning, one day, she was arrested by German soldiers, and dragged to prison. There she was held for ten weeks. The charge against her was that she had helped some English and French soldiers, and some young Belgians, to escape across the border and join the enemies of Germany. She claimed that had she not done so, they would have been court-martialed and executed, and that she only did her duty to her own home land in saving their lives. After a trial of two days, sentence of death was pronounced, and she was shot. Just before she was taken out to meet her fate, a chaplain was admitted to her cell. She said to him, smiling,

"I am not afraid to die. I have seen death so often that it is not terrible to me. I am so thankful for these ten weeks of quiet; life has been so hurried. I realize that patriotism is not enough; one must have no hatred, no bitterness."

Then she added, referring to those who had imprisoned her, "They have been very good to me."

Only a gallant spirit could brush aside the agony that Edith Cavell had endured, and in the face of death return blessings for curses.

(b) *The Story of a Girl Who Radiated Goodwill.*

As a little girl, Jane Addams was deeply impressed by her first sight of the wretchedly crowded districts of a great city. She could not bear to, but she kept on thinking of the misery of those swarming tenements. So she promised herself that when she grew up, she would have a big house in the midst of that poverty-stricken district, and do all she could to lighten the sufferings of those who lived there.

As she grew older, her desire to help others grew too, but she herself suffered a serious sickness. This made it look as if she would never be able to carry out her plan. When she got a little better, she decided to become a doctor in order to be of more use to those who were sick and suffering, but a return of ill-health forced her to stop her studies. Although

for seven long years she was able to do practically nothing she never gave up her plan.

At last, restored health permitted her to carry it out. She bought a house in one of the most crowded districts of Chicago. She furnished it artistically, and did everything possible to make it home-like for the poor people of the neighborhood. Her purpose was expressed in these words of the charter which she secured for the work at Hull House:

"To provide a center for a higher social and civic life; and to improve conditions in the industrial districts of Chicago."

Her heart ached for those who had come from foreign lands, and she did everything possible to overcome their loneliness and homesickness. From Hull House radiated through the whole district the feeling of neighborliness. The habit of goodwill was practiced as well as taught by Jane Addams.

"To hand on to our neighbors whatever of help we have gained ourselves." This was her ideal. So successful was she in this enterprise of goodwill, on a grand scale, that many other cities consulted her. She was often asked to speak and help in the plans and preparations for opening other neighborhood houses. Tens of thousands of the foreign-born in scores of America's big cities owe a debt of gratitude to this woman who in her girlhood began to cultivate a habit of goodwill, to seek out the most needed spot in a desolate neighborhood, and there to do what she could to befriend the lonely, educate the ignorant, and give them innocent good times.

IV. *Projection—Home Activities.*

It must always be borne in mind that a habit can only be formed by definite strokes of behavior—a repeated doing of the same thing, until it becomes natural, easy, automatic.

Stimulate the pupils to try the boy-scout method of "doing a good turn to somebody every day," quietly and without boasting. Get them to enumerate some special ways in which they may be able to score a gain in the habit of "thinking of others" and doing for others, like taking time to write a letter to someone who is sick, to cheer up someone who is down-hearted; to visit someone who may be lonely, etc. Make a point of getting them to speak of the ease with which these

chances can be found and the warmth of good feeling it brings to themselves as well as others.

Another principle to be borne in mind is called "the transfer of habit." For example, the teacher has discovered some marked interest of his pupil that has developed a specific habit, like that of being a good sport under certain trying conditions—say defeat in his attempts to excel his best chum in the classroom and on the athletic field. This, of course, is good training as far as it goes, in a generous attitude of mind, a willingness to let others excel him and not get peeved and a certain courtesy in congratulating the winner. But it does not go far enough. A "transfer" is needed to take this quality a step further, so that he will show it toward rivals not so well liked, opponents or even those who show a feeling of enmity to him. Thus the habit of generous goodwill may be grown or developed from the already somewhat matured habit of being a good sport in his dealings with his chum.

The reading of the pupil may be used most advantageously in the development of new habits. The teacher should know the books his pupil loves best, and by suggestions introduce him to other books equally interesting and stimulating that will aid in the formation of the habits desired, by the silent influence exerted by their heroes and villains.

For work at home, ask the pupils to note some striking illustration of goodwill in the books or newspapers he reads during the week, and be able to tell it to the class at the next session in his own words.

PROVERBS AND QUOTATIONS	PARAPHRASES
He is truly happy who makes others happy.	Make some one smile with happiness, and his happiness will make your own face beam.
He that returns good for evil obtains the victory.	Who wins if you copy your enemy?

No man is good unless others are made better by him.	Real goodwill is catching. Good must do good.
Who lacks a smiling face, had better stop and think a bit before he starts a shop.	A smile makes a good salesman. Goodwill is a man's chief stock in trade.
Speak well of your friend; of your enemy, neither well or ill.	Whom you cannot praise, do not belittle. Do not run anyone down, even your enemy.
Condemn the fault, but not the actor of it.	Nail a lie, but do not put the liar out of the class.
One good turn deserves another.	One good turn deserves another, but "for value received" is business and not fellowship.
Pull gently at a weak rope.	Let the strong be considerate of the weak. Do not expect of a boy what you ask of a man.
A grain does not fill a sack, but it helps its fellow.	Every little helps. It is the last ounce of push that gets man or boy out of a hole.
A willing helper does not wait until he is asked.	See the need and go to it. One volunteer is worth ten unwilling conscripts.

V. *Visualization—Habit-Model.*

The visualization of this trait of goodwill can be smaller in design than the size here indicated, but if the size is changed, care should be taken not to have it so small that the lettering cannot be read from the rear of the room in which it is used. The six-foot background was decided upon partly because the large size is far more impressive and partly because large letters can be used for the legend "Keep your star of Goodwill shining."

At a shop or mill where building material is sold, have two pieces of heavy wall board cut so as to form a circle with a diameter of six feet. The two halves are then joined by four small hinges fastened by short screws. If the visualization is constructed in the church or school where it is to be used, a strip or strips of wood may be used instead of the hinges, but this will make it difficult to remove the visualization to any other building.

From a board, a wheel is then cut measuring 21″ in diameter. This wheel may be made in two pieces firmly fastened by two cleats

at the rear, if it is impossible to find a board measuring 21″ in width. Five radii or lines are then drawn on the wooden circle, equal distances apart, and form the bases for the points of a five-pointed star. Have a tinsmith cut a sheet of copper into the five triangles which are to form the points of the star. (If copper cannot be secured, pliable tin may be used, but it must be limber enough so that it will keep the shape into which it is bent, and not curl when bent back again.)

A cardboard model of the triangle or point should be made for the use of the tinsmith. This will facilitate the cutting and insure points that are exact duplicates. The base of each point measures 12″, the side lines 22½″. The points are then painted black on one side, and covered with gold Sapolin on the other. The wooden center is also painted with gold Sapolin. The triangles or points are fastened to the wooden wheel with small brass-headed screws, forming a perfect star. This star is fastened to both halves of the background with two short bolts, the center of the star being 3″ below the center of the background.

The background is then lettered with large letters (white painted with gold Sapolin) as indicated in the cut, and fastened with very small copper tacks, and the wooden part of the star is lettered with small letters (black). Seven cardboard disks are cut, 7″ in diameter. The letters for each disk are assembled and placed in an envelope to be used by the class lettering that particular disk. The place for each letter is indicated in pencil. On the back of each disk at the top, a small eye is fastened (Dennison). A small-headed brass nail is driven into the background at the points at which the disks are to be suspended.

At the top of each half of the background, holes are drilled and a heavy piece of wire inserted, forming a loop by which to hang the visualization on the wall.

Just before the school gathers for the visualization exercise, the background is hung, minus the disks and with the points of the star bent in and curled up so as to give the appearance of an ugly black flower. Across the backs of the black points, large white letters have been pasted forming the word "self."

The director then calls the attention of the school or department to the fact that when a person's thoughts are turned in toward himself, that person is most unattractive. Then one of the pupils from the class that has lettered the disk with the word "Needy" is asked to hang it in its place. As soon as this is done, that pupil is requested to bend the upper point of the star flat until

it almost reaches the word "Needy." See what happens when one's thoughts turn to other people—these thoughts then become attractive and shining, and deeds of helpfulness soon follow. The school reads as the director points to "Help" the "Needy." Another pupil hangs the disk marked "Sick" and bends out the point nearest, and the school reads "Cheer" the "Sick" and so on around until "Other Lands" and "Other Races" are hung. Some appropriate story like the story of Livingstone in darkest Africa or Father Damien going to the Leper Colony is told by the director.

At this session or the next one, a set of small charts attractively illustrated in colors depicting the children of other lands is displayed on blackboards or some wall of the school room, and the school asked to read the verses in unison. This set of pictures, entitled "Children of Many Lands," may be obtained from the National Child Welfare Association, 70 Fifth Avenue, New York City; price, one dollar. It forms an excellent basis for teaching world-brotherhood and world-peace.

If the school is interested in helping to support some particular hospital or mission or education enterprise, other disks bearing these special names may be superimposed upon those already hung. The small stars scattered on the background (as shown in the cut) stood for the members of one of the organizations, connected with the school where this visualization was first used, that had made gifts for needy children in a foreign land.

IV

THE HABIT OF THE GLOWING HEART

Reverent—Enthusiastic

Let the teacher ask one of his pupils a question, any question. The answer comes. Then explain how that answer came naturally, almost automatically as a reply from within to a call from without. Other things besides questions call for and receive prompt responses. These answers or responses or replies are just as real as the answer just given by the pupil. These calls or nudges or pinches or shoves from without are just as real calls for a reply as the question just answered by the pupil. We are all the time making some response (having some reaction) to calls or pinches given us by people and things. We are all the time answering to calls which we hear, or to silent ones, that we cannot hear, but feel inside. The lesson today has to do with the answer which we make when that which is noble, fine and high calls to us. It deals with an upward lift in the mind and a glow in the heart.

Ask the pupils to think of other calls or appeals to which the experience of the glowing heart is a reply or response, as for example: a glorious sunset; feeling good to be home again; hearing the baby of the family say "Now I lay me down to sleep." This capacity to respond to appeals that make the heart glow should be developed until it becomes a fixed habit. The child is naturally an enthusiast. It is perfectly feasible to transfer the seat of his enthusiasms from minor things to the

WITH GLOWING HEART, HONOR
- LOVE - LOYALTY - LEARNING - GOD -

great things of life. It is a delicate task, but one tremendously worth while for parent or teacher.

I. *Point of Contact—Moral Fibre Tests.*

1. If George is a gentleman what does he do?
   (a) When he enters a church.
   (b) When the Stars and Stripes pass by him in a parade.
   (c) When his parents express a wish.
   (d) When he sees an old person crossing the street.
   (e) When a lady comes into the room where he is sitting.
   (f) When he sees a child in danger.

2. Edith giggles a lot in church. Put your finger on what is wrong about that?

3. Pick out the most attractive thing about Emma.
   (a) She has a good memory.
   (b) She is good-looking.
   (c) She is quick to see and honor that which is fine or noble in others.
   (d) She can beat her friends in a swimming or skating race.
   (e) She is always cheerful.

4. Arthur and John are candidates for president of their class at school. For which would you vote to make the better president for the class?
   (a) Arthur is quick and strong and a good speaker, but has little respect for his teachers or parents.
   He is reluctant to learn from other people, and is impatient when criticized.
   He has little love for nature—woods, animals, the ocean, the sunset or a mountain view.
   He cannot understand why people make so much fuss about the flag, or want to go to church.
   He is seldom enthusiastic about anything except the games in which he excels.
   He makes quite an impression on others by his ready wit.
   (b) John is a hard worker, but slow.
   He is fair, and always gives others credit for what they do.
   He loves nature, and is keen to learn from his guides when on a tramp or canoeing.
   He is hungry for knowledge and honors those who know.
   His imagination kindles to heroic deeds, but he cannot express himself readily and he makes friends slowly.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Reverence	Unconditional fealty to some one as completely worthy of respect and love	Scoffing at high excellence in man and God
Regard	Hesitation and refusal to treat lightly	Treat with contempt, scorn, ignore, cast aside
Esteem	Cherish a favorable opinion, based on worth	Ridicule, mock, think poorly of
Fealty	Sacredly attached to	Breaking a pledge to support
Loyalty	Showing constancy to an allegiance	Acting two-faced
Deference	Yielding respect to another as superior in knowledge or station	Acting too familiar
Admiration	Wonder unmixed with envy or jealousy	Belittle, pretend not to like
Homage	Exhibiting respect by some act or rite	Open derision
Hallow	Paying the deepest honor	Mock, insult
Pay tribute to	Eulogize, praise and magnify	Disparage and run down
Salute	Take off your hat to	Refuse to recognize
Worship	To love and esteem without limit	Spurn, hold cheap
Awe-inspiring	Making the heart glow with wonder and reverence	Cynical, flippant
Enthusiasm	Ardor, fervor	Superciliousness, half dead and alive, dull
Exaltation	Carried away, swept off one's feet	Degradation
Honor	Revere	Smirch

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of a king who honored the law and reverenced the house of God. II Kings 22:23.

(b) The story of the Shepherds, rough men whose hearts glowed at the message they received. Luke 2:8–18.

(c) The Wise Men at Bethlehem, the three scholars who let a vision kindle them and lead them to bring precious gifts to a child. Matt. 2:1–13.

(d) The story of one who considered the House of God sacred and would not allow it to be defiled. Matt. 21:12–15.
(e) The story of Mary and Martha, two women who sought to honor their guest. Luke 10:38–42.
(f) The story of the two disciples on their walk to Emmaus, whose hearts glowed at the words of the Master. Luke 24:13–32.

2. Other stories.

(a) *A Life that Left a Glow.*

Robert Louis Stevenson sailed from California for Samoa at the doctor's orders. It was hoped that the soft climate there might prolong his life and thus enable him to complete some of his unfinished literary work. But when he reached Samoa, instead of shutting himself up in his study and paying no attention to the life around him, his home, "Vailima," became a veritable Mecca to which the natives flocked when they were in trouble. Stevenson was never too engrossed in his work to hear their stories and meet their needs. He interested himself in all their petty problems. He caused the prisons of Samoa to be cleansed and saved many of the natives from becoming victims of the unfair practices and cruelty of the white officials. He was never afraid to tell all who came to him the truth as he saw it. His interest in the natives was so deep and his love and devotion to them so great that not only they, but the leaders of the missionary organizations, Protestant and Catholic alike, counted him as their most valued and loyal friend. At times he suffered intensely, so much so that he was not permitted to speak. He could only continue the composition of the books he was writing by learning the sign language used by the deaf and dumb and dictating them with his hands. In spite of all this weakness and constant struggle against death, he managed to make his influence felt throughout the island. The people called him their "High Chief," and felt that no one understood them better and loved them more than he. He went by the name "Tusitala," and throughout the country-side the expression, "Once Tusitala's friend, always Tusitala's friend," became a proverb. To the time-serving white officials, however, Stevenson was a Samoan Jove, "whose thunderbolts carried consternation far and wide." They knew that the slightest injustice done by them would be discovered and made public by him. They attempted to deport him from the island, but when they themselves were at length dismissed, and the fearless Tusitala remained, the natives drew their own conclusions.

When he died, the whole island went into mourning. The natives gathered in council and decided to honor him by cutting a broad roadway through the almost impenetrable

jungle and forest, up to the very summit of Vaea mountain, where Stevenson had expressed the wish that he might be buried. This difficult task was accomplished in an incredibly short space of time, the natives working night and day. Nothing was going to prevent them from showing their love and loyalty to the man whom they considered their best friend. To this day the natives gather once a year on the 13th of November, the anniversary of his burial, first weeding the pathway, and then bringing wreaths of flowers to decorate his tomb, and singing the songs that they have composed in his honor. One of these songs describes a Samoan searching everywhere among the white people for one as good and kind as was Tusitala; of the officials and consuls and captains of ships he makes the inquiry, but they all answer:
"There was none like him, and he has gone."

(b) *His Life for His Country.*

In 1755, not far from Hartford, Conn., a boy was born whose name is a synonym for patriotic devotion to the welfare of his country. He was what we today would call an all-around sportsman, a fine shot, a clever fisherman, an excellent skater, and one of the swiftest runners and best jumpers in that part of the state. When he was sixteen, he went to Yale, and hung up the remarkable record of graduating in two years. Not long after, he was asked to be principal of a school in New London. These were the days when the oppressive policy of the King of the mother country led the colonies to the conclusion that they must declare their independence. When the War of Independence began, Nathan Hale raised a company and resigned from his school to dedicate his life to the cause of his country. On the way to Boston to join the Continental forces there, he impressed his own spirit upon the men whom he helped to lead:
"Let us organize and drill as we march, and never lay down our arms until we have obtained our independence."
Later in the war, he was promoted to a captaincy and ordered to join the troops engaged in the defense of New York. Washington and his army were in a perilous position practically surrounded by the British. Knowledge of the plans of the enemy would save them from capture, otherwise the city and the cause were lost. Although an officer, Nathan Hale volunteered to learn these plans. The work of a spy is especially dangerous, but his love for his country was so overpowering that all other considerations were waived. He said: "I wish to be useful; every kind of service for the public good becomes honorable by being necessary." Before he departed on his perilous mission, he wrote to his parents:

"A sense of duty urges me to sacrifice everything for my country. I am about to undertake a perilous mission into the enemy's country at the behest of my general. I leave tonight, perhaps to return, perhaps not."

He succeeded in making his way about in the enemy's camps, and obtaining information which would be invaluable to the Continental army. But through the non-arrival at the time agreed upon of the boat in which he was to return, he was captured and thrown into prison. Later he was sentenced to death as a spy, and hung.

When permission was given him to speak just before his death, with no hint of resentment or hatred in the expression of his face, or in his words, he said:

"Farewell. My only regret in dying is that I have but one poor life to lose for my country. If I had ten thousand lives, I would lay them down, one at a time, in defense of my injured, bleeding country."

The glowing spirit of patriotism shown by him the day he died steeled the hearts of his comrades and so revealed the indomitable determination of these Americans to make their country free that it undoubtedly served to hasten the day when freedom was won, and the mother land and the new country were again at peace.

IV. *Projection—Home Activities.*

Part of the home-work suggestions for the coming week to the pupils may be as follows:

1. Be on the lookout for the story of some inspiring or heroic act you may read about or hear discussed in your home or at school during the week, which action you think should be honored in some way. Tell the class how.
2. Decide on the monument or memorial which in your opinion most suitably honors the person to whose memory it was dedicated.
3. Ask yourself which stirs the sense of reverence deepest in you: a beautiful church, a glorious sunset, inspiring music, or a noble painting? Be prepared to tell of some personal experience either like the foregoing, or something, it may be, entirely different that produced a glow of soul and a feeling of deep and reverent admiration in you.

PROVERBS AND QUOTATIONS	PARAPHRASES
Honor is in him who honors.	We grow like what we revere.
A happy heart is better than a full purse.	Money cannot warm a cold heart.
Serve God in your calling.	Hallow God by putting your whole soul into your work.
The heart leads whither it goes.	Where your heart is, there will your treasure be also.
Too low they build who build beneath the stars.	Your life is not tall enough unless it can stand on its tip-toes and touch heaven.
When the heart is afire, some sparks fly out of the mouth.	A glowing heart must find outlets for its admirations in esteem, fealty and reverence.
He has enough who is content.	The life that satisfies is the life that keeps the heart aglow.
Without hearts, there is no home.	The coldest house can be changed into a warm home by glowing hearts.
We find in life exactly what we put in it.	Admiration, awe and reverence make good guides on the hike called life.
There's in you all that we believe of heaven.	Heaven is found within.
The memory of genius is immortal.	A glowing heart is a flame that cannot be extinguished.

V. *Visualization—Habit-Model.*

Construct a wooden box like the one shown in the cut, three and a half or four feet long, eight inches high, and two feet wide. Turn it over so that the bottom of the box is on top and forms the base for a second cardboard box to rest upon. The wooden box must have a slot cut in it in front an inch wide. The cover of the cardboard box is removed and fastened to one of the sides at an angle which will form the roof or sky of the landscape you are making.

The cardboard box with its cover or roof is then fastened by one of its sides to the wooden box. A landscape is roughly painted on what was the bottom of the cardboard box, and the inside of the cardboard roof painted blue. With green blotting paper, slight elevations are constructed and mounted at the right-hand corner. Secure paper or wooden toy buildings representing a home, a courthouse, a school and a church. Trim by the use of moss and ends of pine branches for miniature trees.

A red silk candy box heart-shaped about four inches high may be obtained at any candy store. Get three or four dry cell batteries, wire them together (negative to positive) and place them on a shelf inside the wooden box. Purchase five small sockets and bulbs (like those used in a small flashlight). Wire from the batteries to a position under each one of the four buildings. Drill holes and install a light under each of the buildings. Then place two insulated wires inside the front of the wooden box just below the slot.

At points in the slot of the wooden box just in front of each building, remove an inch or two of the covering or insulation of both wires so that they will make contact with a metal tongue that extends from the back of the heart, the wires attached to which should connect with a socket fastened in the center of the heart. The cover of the heart is made of cardboard and silk. Cut out a circular hole in the cardboard, but be careful not to cut or tear the silk.

Connect the wires fastened under the inside of the slot to the batteries. The heart, as it is moved along the slot, should light itself up in front of each building. Care should be taken so that the heart moves back and forth quite smoothly and always glows when it reaches one of the four places. The wires are led to the back of the box, preferably the right-hand corner as you face the landscape, and a connection made so that the current may be turned on or off. This is necessary in order to save the batteries from being exhausted. Be sure before exhibiting this habit-model that everything is going to work properly. Boys accustomed to radio-wiring will not find difficulty in wiring this model.

Paint a placard or letter bearing the legend in two lines:

"With glowing Heart, Honor—
Love, Loyalty, Learning, God."

The model remains covered during the preliminary remarks of the director in which he very briefly tells a story of an experience illustrating reverence and showing how the heart is set, and kept aglow by contact with some noble thought, person, act or scene that stirs the emotions deeply. Then the covering is removed and one of the older pupils asked to turn on the lights in the home building. The heart is in a position where it does not glow at this time.

Picture a homesick boy, his thoughts turning homeward in his loneliness, with grateful memories of the love of Father and Mother, the companionship of

brothers and sisters, and all that the home folks mean to him. How he loves and reverences that home for the love that it lavished upon him. Get another pupil now to move the heart along until it rests directly in front of the home and see what happens. "Never let the glow fade from your heart when you think of your home and all that it means."

So proceed with the courthouse or post-office building, flying the flag that represents your country. "Let the heart glow when you think of what this great land of opportunity means for you." So on to the school and all that education means. "Let your heart glow at the thought of those who have given a life-time of the hardest possible work that we might know more of the wonderful facts of nature and human nature."

Then let the church represent that great company who pay their tribute of reverence daily to high excellence in man and God, and as the heart moves to a glow in front of the church, show how a reverent attitude of responsiveness to superior worth as often as we meet it will keep us on the road to still higher thoughts and nobler lives.

The glow of this little heart represents one of the finest things in life, and those who cannot glow or reverence or even respect something better or bigger than themselves miss that which makes life tremendously worth while.

This second way of introducing this visualization has been arranged for presentation by eleven pupils. Have each of them read or recite a paragraph as the appropriate step in the operation of the model proceeds. This model was made to give us a better appreciation of reverence. It is to show us that what we feel about things counts. It is not enough to know about things. If we do not feel rightly concerning them we have a good deal yet to learn. If we think that to be

reverent means only to be still and behave properly, we are badly mistaken. It means to have a feeling of love and worship in our hearts, so that we will behave reverently, as far as appearances go, as a matter of course.

**

The model shows us part of the public square of a small village. Here is a house in which some children make their home. Here is the courthouse where the laws of the land are maintained. Here is the school where the children of the village are taught. Here is the church where the children of the village learn that God is completely worthy of their love and reverence.

**

Now these buildings are dark, but if we turn on the power each of them will give out a light. The light which the home gives is the light of loving care. It comes from the hearts of the father and mother, and it costs them hard toil and pain and sacrifice to keep it always shining.

**

The light which the courthouse gives is the light of justice and liberty. Where it does not shine there is slavery and cruelty and suffering. Many brave men gave their lives to kindle that light. Wherever our flag flies the light of liberty and justice shines.

**

The light which the school gives is the light of knowledge. Where it does not shine the people remain ignorant and grow stupid and degraded. Men have had to toil and sometimes half starve to get each bit of the knowledge that lights that lamp.

**

The light that shines from the church is the light of God's presence. Where it does not shine men are

selfish and unhappy and hopeless. Great men have given their lives and suffered torture to keep that light shining.

**

As a girl after a long absence gets near her home, her heart lights up and glows with gladness and love as she thinks of the welcome waiting for her. Our hearts always glow when we think of what it means to have a home and friends who toil to make us happy.

**

When a man who has been robbed and ill-treated by the officials of a strange land gets back and passes by a courthouse with the Stars and Stripes flying over its head his heart lights up. He knows that under that flag he is safe and free. Our hearts always glow when we see our country's flag, and remember that it defends the laws that give us justice and liberty.

**

Once a boy came to America from a land where it was forbidden to teach children anything but hard work. When he was received into an American school his heart glowed, for he knew that now at last he would have a chance. School is a place where we can learn all the wonders of the world. When we think of what the school is doing for us our hearts glow.

**

Aimlessly walking the streets, an ignorant woman who had done wrong and suffered cruelly and lost hope once came to a church, and the thought that God loved her and would help her lit a light in her heart that drove the darkness away and would not let it back. When we see the church and it makes us think of God's love and help, our hearts glow.

**

There was once a boy who had always lived in a narrow, dirty alley in the city. The first time he went to the country and saw the green fields, and the great mountains, his heart glowed. Our hearts light up, too, whenever we see the beautiful things in the world about us.

**

V

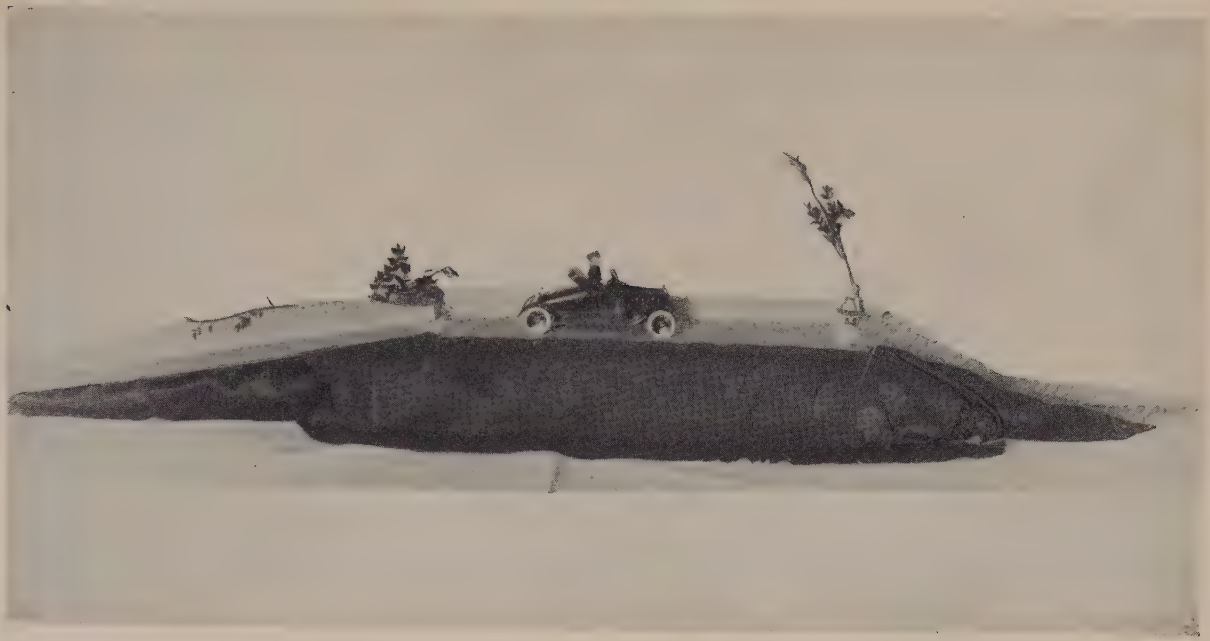
THE HABIT OF SELF-COMMAND

Self-Controlled—Self-Directed

The word *self-control* is in constant use in the home and in the school, but usually with a negative meaning—curb your anger, stop the impatient word, check the unkind insinuation. But of course the most successful way of putting a check or curb on anything undesirable is to substitute something in its place that is fine and high and thoroughly desirable. So the thought of control can be enlarged and made to mean, not a brake on something destructive, but a steering gear on something constructive. Temper is disastrous when allowed to explode; it is most valuable when kept under control and made to help in pushing a high and worthy purpose to definite achievement.

Let the teacher have the class draw up a list of the tools or talents which all people possess in some degree, that can be marshaled in any given crisis or for any definite achievement—memory, imagination, will, the power of adaptability, sympathy, courage, humor, understanding, skills of hand as well as mind that have been developed into what we call talents for music, art, the playing of games, etc. All of these skills may be brought under such complete command of the will, that they can be used positively and to great advantage in getting the most out of life.

SELF-COMMAND



I. *Point of Contact—Moral Fibre Tests.*

1. Jim has a temper and tongue he does not try to control. In which of the following would he be most successful?
   (a) In making friends.
   (b) In making enemies.
   (c) As the captain of his school base-ball team.
   (d) In winning a boxing match.
   (e) In winning a debate.
   (f) In winning the name of being considered a good sport.

2. Ethel is witty, talented, good-looking, but bad-tempered. Adelaide is plain, more thoughtful, a bit slow, but with good command over her temper, memory and tongue.
   (a) Which of these girls is most likely to keep the friends she makes?
   (b) Which of these girls will get the most out of a trip to Europe?
   (c) Which of the two will have the happier home life?

3. When his friend George loses his temper and tells him that he has lied, what should Fred do?
   (a) Lose his temper also and tell George that he is another.
   (b) Have a quiet talk with George when both have cooled off and try to prove to him that he has not lied.
   (c) Pitch into George and give him a good thrashing so that he will not say it again.
   (d) Make no answer but turn away and have nothing more to do with George until he apologizes.

4. Who would be admitted first to a Hall of Fame for those who had shown this quality of self-command?
   Joseph—Moses—Joshua—Saul—Peter—Barnabas—Paul.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Self-command	Home-ruled and not ordered about by circumstances	Rattled, at your wit's end, driven from pillar to post
Self-control	Good government maintained within, not imposed from without	Wasting one's energy or powers in self-indulgence
Self-possession	Master of the situation, in control of hands, face, voice, mind and will	Nervous, unsteady, the situation your master
Self-reliance	Paddling your own canoe, going it alone if necessary, self-starting	Hesitant, waiting for others to act as spark plugs

Self-direction	Initiative, ability to tack and sail against wind and tide	Capricious, wild, running riot, rudderless
Self-mastery	Bossing yourself around	Bossy with others
Determined	All set, ready to go—sticking to it—carrying on	Vacillating, undecided
Manly	Acting bravely and sensibly like a true man	Weak, kiddish
Moral courage	Facing down the disagreeable and the unpopular in the line of duty	Cowardly, running to cover rather than pay high for standing up for your principles
Resolute	Firm and determined in carrying out a course or purpose	Changeable, wavering, faint-hearted

III. *Illustration—Inspiration.*

1. Bible stories.

(a) Let the teacher turn to Proverbs 16:32—read it slowly. Describe the scene as the walls of an ancient city crumble under the blows of battering rams. Picture the scaling ladders, the frantic defenders on the walls, the final fall of the city and the brilliant triumphal procession of the conqueror on his return to his own land. Then read the verse again and get the class to look into the mind of the wise man who had such an exalted opinion of the man who could rule his own spirit. This is his sober opinion of self-command. And there were other wise men according to the records contained in the Bible who felt the same way. Get the members of your class to find and read Ps. 37:8, Prov. 15:1, Eph. 4:31, Col. 3:8, Prov. 15:18, Prov. 14:17, Prov. 29:22, Matt. 5:22, Prov. 29:20.

(b) The story of Daniel, the King and the den of lions. Daniel 6. A man who had practiced self-command so that he was calm and in possession of all his powers in the presence of unfriendly kings, violent enemies and wild beasts.

(c) Stephen's remarkable address before he was stoned to death. Acts 7:54–60.

(d) Paul's double experience at Lystra—worshipped and stoned. Acts 14:8–20.

His scourging and imprisonment at Phillipi, followed by an earthquake and experiences with jailer and magistrates. Acts 16:22–40.

Paul takes the Captain's place and manages to save the entire ship's company. Acts 27.

2. Other stories.

(a) *The Last Words of a Famous Man.*

In the city of Athens, about four hundred years before the birth of Christ, there lived a young sculptor named Socrates. Gradually he became more interested in cutting his way into the minds of the men he met than in chiseling statues of their bodies from marble. He made use of every opportunity to train his own mind, frankly acknowledging to his friends that he knew little, but wanted to learn more. As his search for the truth proceeded he turned away from most of the Greek gods, saying the poets had lied about them, and that the only way to be happy here and hereafter was to lead a useful and moral life. Meantime he proved himself, in the service of his country, a brave soldier and later a wise and fearless statesman. His real ambition, however, was to open the eyes of his fellow-townsmen to realize how little they actually knew, and then to turn their thoughts toward upright deeds and honorable conduct. His own life set them a striking example of poverty, simplicity and courageous honesty. He would stop a man on the street, ask him some question well calculated to expose his ignorance or immorality, and end the interview with a stern rebuke. This course of conduct made him so unpopular, that at last he was arrested, imprisoned, brought to trial and sentenced to death as a mental disturber of settled opinions. His friends were ready to help him escape. He felt that would be dishonorable to do, and refused. While awaiting his end, his self-command was so great that he steadily continued to teach those principles of right living which he had practiced and for which he felt he was about to die. When the time came for him to swallow the potion of poison prepared for him by his executioner, he did so calmly, at the same time trying to quiet his deeply agitated friends with these words:

"I have heard that a man ought to die with cheerfulness and thanksgiving. Compose yourselves therefore, and behave as becomes you."

Something which he had forgotten occurred to him just before he died. Possibly as a tribute for a recovery from sickness, he had promised to present an offering of a fowl at the shrine of Aesculapius, the Deity of Wisdom and Medicine. While not a soul would have known that he died with this promise unkept, his own unfailing honesty led him to rally his powers in his last moments and whisper:

"I owe a cock to Aesculapius. I desire you would not forget to perform this offering for me."

So died Socrates, the unconquerable, who fearlessly said what he thought, and did as he said that he would, with a self-command rarely equaled in history.

(b) *The Self-Command that Controlled a Mob.*

It was in the darkest days of the war between the government of the United States and the Southern states that had seceded. Open help and recognition extended to those states by any one of the powerful nations of Europe might give victory to the South, and result in breaking up the United States into two or more small and comparatively weak nations. Great Britain had been watching the increasing power of the United States with concern. If she kept on growing as she had been doing, she might some day get to be a rival and become a menace. The United States saw the danger to her future of Great Britain's siding with the South, but was seemingly powerless to prevent it.

Henry Ward Beecher, who was at that time the most eloquent speaker in the North, decided that it was his personal duty to do something to change, if possible, the attitude of the British people and ward off this threatened disaster to his country. Although he had no official standing, he sailed for England on this wild errand. It was extremely unlikely that one man could turn the tide that was running so strong in favor of the British people's openly recognizing the Southern Confederacy. On his arrival, placards were posted defaming him. He was solemnly warned that his mission would be a failure, and that the foes of his country would seize the opportunity to shoot him if he appeared in public to champion the cause of the North. Nothing daunted, he decided to face both the mobs that were planning to howl him down the moment he began to speak and the misguided individuals with murder in their hearts and guns in their pockets.

At Liverpool, when he appeared upon the platform, pandemonium broke loose. Against that howling mass of angry humanity, what could one man do? But not for one second did he lose his self-command. With absolute poise and perfect good-nature, he looked down at the reporters seated directly in front of the platform and talked at first to them. He was witty and resourceful enough to pluck a telling point out of every adverse incident in his hazing. For an hour and a half he talked on. His cool marshalling of facts, his accurate information, his clear incisive method of presenting evidence, gradually won the attention first of two or three rows of spectators and then of row after row until at length

the noise died down and the mob was transformed into one mammoth eager audience completely under the spell of the burning eloquence of this man of iron nerve and superb self-command.

At Manchester, Glasgow, Edinburgh and London he did the same thing over again. The risk of the British people taking sides with the South was over. British interference on that side was now impossible. A beginning had been made for the new understanding between the two great nations of the English-speaking peoples, which today has grown into an unofficial agreement uniting these peoples in the world-task of substituting law for war.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
He that is not ruled by the rudder is ruled by the rock.	Batter your wilfulness into a wreck or it will make a battered wreck of you.
Fire and water are good servants but bad masters.	Eagerness and the will to succeed are good servants but bad masters.
The tongue is the rudder of our ship.	When self-control gets the tongue well in hand, nine-tenths of its task is done.
Paddle your own canoe.	Be your own captain. Set a thus-far-and-no-further mark and be able to say to the gang, "You shall not pass."
He that is master of himself will soon be master of others.	Others not yet quite so strong soon learn to follow the lead of the man who has mastered his passions.
He flies with his own wings who can command himself.	The self-possessed do not have to pause in their journey when the band wagon comes to a halt.
The noblest task is to gain command of one's self.	Acquiring self-control is the biggest job you can tackle.
He who loses his temper is in the wrong.	You throw away your case if you get angry.
He that will not serve one master must serve many.	A thousand bad impulses will make you their slave if you let them.
Second thoughts are best.	Beware of a headstrong impulse; stop and think.

2. Phrases that may throw light on the problem of self-command:

Power over our powers.
Being at our best.
Using and not abusing our abilities.
To captain our own souls.

3. Home questions:

(a) Pick out that one among your friends or school mates who seems to you to have the best control over his or her words and actions, the one who would qualify in your opinion highest in self-command. The teacher may suggest that the pupil indicate this person, if he so desires, by initials rather than by writing out his whole name.
(b) Pick out any grown person whom you have known or seen who in some special instance, or as a regular thing, has shown remarkable self-command.
(c) Pick out the Bible character which appeals to you as having most successfully developed the habit of self-command.
(d) Name one of the Presidents of the United States who was famous for having exceptionally good command of his powers at all times and in all places.
(e) Indicate or bring to the class a picture that constitutes a sort of parable of the habit of self-command.
(f) Commit to memory the following verses:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

"It matters not how strait the gate,
How charged with punishments the scroll:
I am the master of my fate—
I am the captain of my soul."
—W. E. Henley.

V. *Visualization—Habit-Model.*

Buy a Constructo Automobile, or if this is too expensive ($10.00) buy any toy automobile. Choose a group of boys familiar with such mechanical toys, and get them to assemble it. This is a long, pains-taking task. Make a long platform out of boards or the tops of tables laid on horses. On this platform build a hill with a road running over it, out of short boards of wood or cardboard. The road itself is made out of the tops of long green flower (florist)

boxes. Paint them green if they are white. The front side of these box-covers is cut down so that it does not interfere with the view of the automobile, leaving a strip an inch high at the front to form a low wall so that the car will not run off the road.

A manikin dressed like a chauffeur is seated in the car. Another manikin, a child, is stationed in the road. The grade of the hill up which the car is to run must be governed by the power of the spring in the car used. The scaffolding of the hill may be hidden by means of green tissue paper.

The visualization exercise should begin with a talk about the "works" of the car. One of the boys who put it together may be asked to explain very briefly how it was done. The three gears and the way the power is transmitted to them should be stressed. Then the director, holding the car in his hand, calls attention to four things that cars and people must do.

First, a car must "start right." There are definite laws which have to be observed in starting right. So with anything we do. It is most important to find out and comply with the laws for a right start at any task given us. The practice of starting things promptly and in the right way is one of the most useful habits to form.

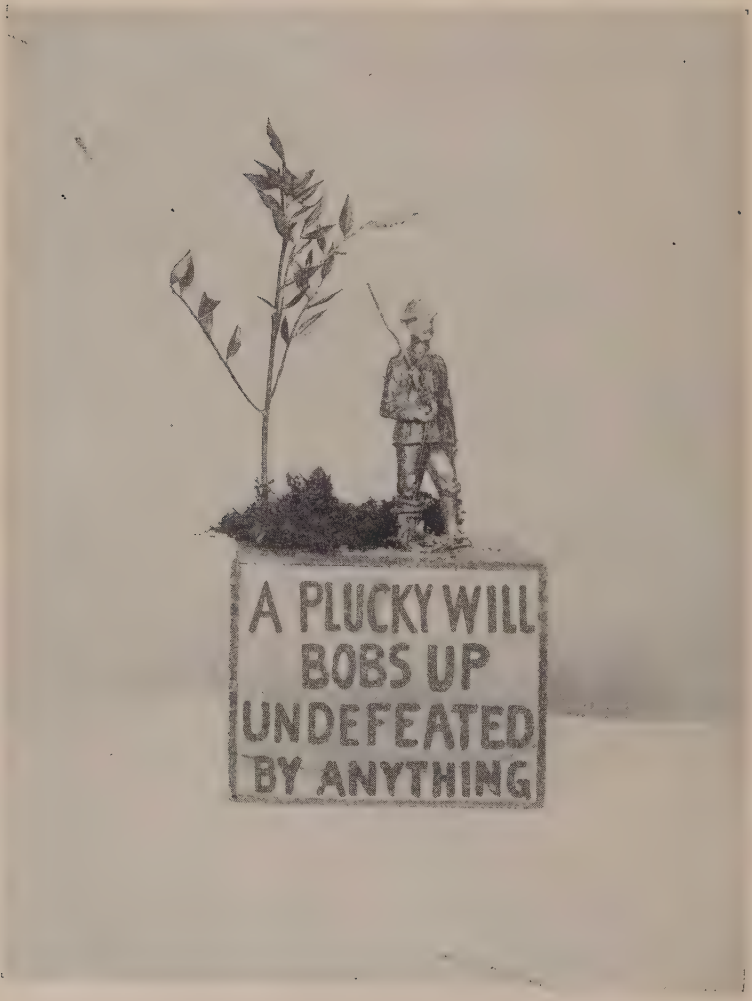
The next thing to notice about cars and boys (draw it out from the group by questions) is that it is necessary to "steer right." Have the car wound up. See that the steering wheel is turned to one side, start the car going on the table, and just save it from rushing off the edge to the floor—calling attention to the fact that cars and people do not always steer right. What are some of the things that help us most in steering through life without disaster?

The next thing cars and boys must do is to "apply their power" in the right way at the right time. This will mean the ability to climb all the hills of difficulty met with, to do the hard things, to conquer the steep places of life. Have some of the pupils start the car up the hill, so that they may find out whether the driver

at the wheel can climb it. It is all the better if he fails at the first or second trial, but he must succeed in the end so that the school which is breathlessly watching and hoping for his success may not be finally disappointed. That rooting for his success naturally suggests the verse:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us." (Heb. 12:1.) Suggest some of the hills of difficulty on which we need to apply every ounce of power that we possess.

The fourth thing that boys and cars must learn to do is to know when to stop, and how to "stop right," i. e., at the right place and the right time. Let the car run over the manikin of the child trying to cross the road. Then bring out the pain and suffering that we will cause by running over people's rights and feelings if we do not learn how to stop our tongues and our tempers at the right time and the right place. Tell, or get them to tell, how this ability to turn on and turn off the power at our command may be obtained and developed and what it will do to make life happy and useful.


A PLUCKY WILL
BOBS UP
UNDEFEATED
BY ANYTHING

VI

THE HABIT OF BEING PLUCKY

Gameness—Stamina

Everett Dean Martin says: "The difference between the infant and the educated man is the difference in the achievement of habits." Dewey claims that our habits are our wills, that habit is a developed tendency to act in certain directions. This, of course, is just what will is. So, in the psychological sense, we are today chiefly the habit-tendencies which we have acquired. The difference between the abnormal and normal mental life is really a matter of habits.

With this explanation of the nature of habit in mind, our lesson today might have been called "The Habit of a Plucky Will." This reduces again to the shorter phrase, the "Habit of Pluck." But the word "will" may be kept in to show that a distinct effort must be made to develop the quality of pluck in our everyday living, so that it may stand us in good stead in the crises of our lives. This gallant spirit of moral courage, this gameness of soul, this unconquerable fling of purpose which we call pluck, is a necessary ingredient in all the real achievements in living. It enables us to look up the facts and face them fearlessly; start difficult action with a moral impetus; stand alone, not dreading to disagree with the crowd; overcome fear, timidity and the feeling of inferiority; refuse to let failure discourage us; and finish irksome tasks with vim.

I. *Point of Contact—Moral Fibre Tests.*

1. Peter thinks that playing marbles for keeps is a way of getting something for nothing, and therefore is unfair. The rest of the crowd laughs at him. What should he do?

   (a) Play for keeps because all the others do and he hates to be called queer.
   (b) Try to get the others to play for fun
   (c) Stop playing altogether.
   (d) Try to change his mind and make himself believe that it is all right to play for keeps.

2. Agnes hears a crowd of her girl friends telling lies about a girl she has known well, although this girl has only just joined their school. What should she do?

   (a) Tell them the real truth about the girl.
   (b) Pretend she did not hear and go away.
   (c) Stay but keep quiet and say nothing in defense of her friend.
   (d) Get mad and tell them that they are nothing but mean old cats.

3. Gerald sees the strongest boy in the school brutally beating a smaller boy. What should he do?

   (a) Protect the little fellow by attacking the big fellow even at the risk of being beaten himself.
   (b) Talk to the big fellow and try to make him stop.
   (c) Report the case at once to the principal.
   (d) Finish his errand, saying to himself that it is none of his business.

4. Which costs the most pluck?

   (a) Bearing pain unflinchingly.
   (b) Risking your own life to save another from drowning.
   (c) Refusing to do a thing you think wrong when the friends you are with all urge you to do it.
   (d) Sticking to a very difficult task till it is done.
   (e) Courageously bearing a great loss, like a death in the family.
   (f) Cheerfully shouldering a dreaded responsibility without weakening or complaining.
   (g) Confessing wrongdoing.
   (h) Accepting criticism, when you have failed, and trying harder next time.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Pluck	Sand	Faint-heartedness,a quitter
Bravery	Headlong daring in an emergency	Cowardice in a crisis
Courage	Calm and persistent bravery in the presence of moral and physical danger	Showing the white feather under long-continued fire
Gameness	Never-say-die spirit	Gives up much too easily
Backbone	The quality that gives structural strength to the frame of one's character	No mind or will of one's own
Endurance	Sticking it out, no matter what the cost	Too soft to hold out
Daring	Eagerness to come to grips with danger	Chicken-hearted
Dash	Get up and go	Lack of vim
Bold	Ever ready to look danger straight in the eye	Cringing
Firmness	Refusal to give way an inch after taking a stand	As weak of will as a slack rope
Fortitude	Bearing up, with no thought of quitting	Yielding when pressure is brought to bear
Hardihood	Rushing into difficulty with thoughtless abandon	Over-cautiousness
Intrepidity	Steadiness of nerve in a time of danger	Trembling with terror
Mettle	Spunk	Weak-kneed
Valor	Habitually courageous	Flinching habitually
Resolution	Push and self-confidence	Lacking in determination

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of a man who, although suffering intensely from the loss of his children and wealth, and in great bodily anguish, was plucky enough to refuse the advice which was given him to curse God and give up his hope of life. Suggested readings from Job 2:13.

(b) The story of a man of indomitable courage who faced a whole nation down and with sublime resolution forced them to stop their worship of the Golden Calf. Exodus 32.

(c) The story of a man who was plucky enough to put himself at the mercy of a king who had sought his life, and challenge a great company of priests who were ready to tear him to pieces. I Kings 18.

(d) The story of a man who was willing to vote against the majority and bring in a courageous report when ten others of the twelve proved themselves cowardly. Numbers 13.

(e) The story of a courageous boy who was plucky enough to forget his own danger, report a brutal conspiracy to the governor of the castle, and by so doing save the life of his uncle, the Apostle Paul. Acts 23:12–31.

2. Other stories.

(a) *The Man Who Gave Himself for Another.*

Enormous crowds were pushing their way through the gates into the World's Fair grounds. It almost seemed as if the entire city of Chicago had assembled there. Suddenly the cry of "fire" turned the eyes of the crowds in the direction of a huge cold-storage building. Fire apparatus from all sides broke through the mass of humanity. A chief led his battalion to the roof of the building, and in order to gain a position of advantage, with his men, climbed the large, square tower that raised its head seventy-five feet or more above the center of the flat roof.

The wind suddenly shifted and started a back fire in which the men in the tower were hopelessly trapped. Almost before the gasping crowds below could comprehend it, the entire expanse of the roof was in flames. There was only one chance and that a very slim one for the imprisoned fire-fighters. One by one they leaped from the tower to the roof, only to be hidden from sight by the flames. During an agony of suspense, other firemen rushed the tallest ladder to the side least exposed to the blaze where it was possible to climb. The end of it just reached the roof. Up that ladder sped a man with almost incredible agility. He came to the edge of the roof, stood there for one breathless second, and then dove into the flames. While he remained hidden, the crowds hardly breathed. It seemed an age. Finally, through the flames, a black speck crawled, dragging something as big as itself after it. When it was seen to be the rescuer and he reached the roof, and flung the dead weight of his chief over his shoulder in order to begin the perilous descent on that bending ladder, the frenzied excitement and wild applause of the crowd below knew no bounds. None of the other firemen dared add his weight to the slender ladder until the rescuer with his burden was within thirty or forty feet of the ground. Then they relieved him of the unconscious body of his chief, supposing that he himself would be able, of course, to finish the descent and reach the ground in safety. But the rescuer had been desperately burned and his strength suddenly failed, and half-conscious, he plunged twenty feet down to the ground, landing

upon his right shoulder and his head. His chief, whom he had rescued, lived a good many years none the worse for his adventure, but the heroic soul who had had pluck enough to plunge into a living hell to save him, had to spend the rest of his days as an invalid in a hospital.

(b) *The Man Whose Pluck Kept Him Alive.*

In the wilds of Ecuador, a man accompanied by a sturdy boy, had gone hunting; the larder must be replenished, or they would soon be facing starvation. The hunter's name was Mr. George K. Cherrie, the famous explorer and naturalist associated with the Natural History Museum of New York. He succeeded in shooting a game bird, but as he stooped to pick it up, his gun, which he was carrying in his left hand, caught in some branches, and the entire charge of shot from the second barrel ripped most of the flesh off his right forearm. Instantly he took first aid measures to keep himself alive, but in the process he lost so much blood that he was unable to return to his companion who was waiting for him on the main trail. The boy, however, had heard the shot, and finally found him. After hours of delay, two mules were obtained from a near-by Indian encampment, and the desperate attempt to reach medical aid at the river, almost a five days' journey over the wild mountain trail, was undertaken. Mr. Cherrie's companion did not expect him to live. His arm got into such a terrible state after they had gone some miles that it seemed as if the trip would have to be given up. It meant death to stay; it apparently meant death just the same to push forward. The pain grew so great that when they stopped for the night, Mr. Cherrie could not sleep for a single moment. With indomitable pluck, he rose long before morning, and pressed on. Only half of the time was he able to ride as the motion of the mule made his pain unbearable. That night, after such a second day of torture, he was again unable to sleep. By the end of the next day, Mr. Cherrie's companion was sure he would never be able to stand the strain of travel again. But he miscalculated the heroic pluck of his man, determined to live and return to his home and family, which carried him through the third day. Provisions were now running out; water was almost impossible to get; Mr. Cherrie was in a raging fever, and yet he persisted in dragging himself along, for unless he reached the steamer which was to pass the point for which they were heading on the next day, all hope of saving his life would be over. During the latter part of that excruciating journey, Mr. Cherrie was delirious, but he pushed on, exerting the last remnants of his powers to their utmost. When he finally came out on the river and crawled down the bank, he and his faithful native

companion found that the steamer had passed. Nothing daunted, however, they engaged a swift Indian canoe and managed to overtake the steamer. At a small town many miles further on, the only doctor in that section of the country wanted to amputate Mr. Cherrie's arm. This he would not allow. After remaining in that town for six weeks, he had so far improved that he took a steamer for Panama, and finally landed in New York.

At the end of several months in a New York hospital, Mr. Cherrie was told that he could never expect to have the use of his right hand again unless for at least four hours a day for six months he practiced certain exercises with the fingers of his wounded hand. Here again his pluck stood him in good stead. It had saved his life, it had saved his arm, and now after six months of interminable exercise, it restored to him the use of his hand.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
All men are pilots in a calm sea.	It is the job of leading a forlorn hope that goes begging.
Constant dropping wears the stone.	Ounce after ounce of persistence will pull you through.
He that is at sea, must either sail or sink.	When things go wrong, you must bestir yourself or you will collapse.
Knowledge without courage is sterile.	Brains without grit get you nowhere.
The way to heaven is as ready by water as by land.	Pluck is too resourceful to depend on just one set of methods.
While there is life, there is hope.	Nothing can down man or boy who refuses to quit.
Fortune favors the brave.	Pluck makes friends right and left.
Where it is possible for a man to live, there he can live nobly.	The harder the questions put by circumstances, the pluckier must be your answers.
A stout heart tempers adversity.	A display of pluck takes all the menace out of adversity.
Be resolved and the thing is done.	Make up your mind for keeps and the battle is all over but the shouting.
Set a stout heart to a steep hillside.	Better go into second on a hard grade.
A pound of pluck is worth a ton of luck.	One well-earned victory is worth a dozen windfalls.

Face to face clears many a case.
The tree does not fall at the first stroke.
Hold by the right
You double your might.
Walk right up to what you fear.
Nothing worth while can be done by a single turn of the wrist.
Being steadfast and true
Makes two men of you.

Memorize the following verses from S. V. Cole's poem on Roosevelt:

"How true his vision was! And how his voice
Seemed as a breeze does on a sultry day!
Long years ago he made life's master choice
Like a brave knight of conscience, and always
Dared wield the club of language clear and strong
To shield the right and batter down the wrong.

"So lived this man, and died, and lives again—
A white, dynamic memory in the land.
Oh, what a heritage, my country-men!
He'll plead forever now, with voice and hand
Our righteous causes, and his power will grow.
Cease tolling, bell,—and let the bugles blow."

V. *Visualization—Habit-Model.*

Find a manikin dressed as a soldier or fireman. It should not be heavy in weight, but at least four inches tall, better six, better still eight or ten. Secure some fairly heavy spring wire that will immediately snap back into place when you let go after bending it. Get a box approximately twice as wide as the figure to be used and fully as deep as the figure is tall. With an awl drill a hole in the center of the cover of the box. Bend the wire into two coils and straighten a piece half the height of the figure, bending it up from the uppermost coil. Pass the lower coil through the hole in the cover of the box and fasten the lower coil securely to the under side of the cover. Also fasten the upper coil to the top of the cover, giving room for free play of the spring you have constructed.

Fasten the straight upward reaching part of the spring wire securely to the manikin by adhesive tape, wire or thread or string, using a color that will be as invisible as possible. Then bend the manikin to one side or forward and see whether it promptly springs back into place when released. Make a poster for the front of the box with the legend:

"A Plucky Will
Bobs Up
Undefeated By
ANYTHING."

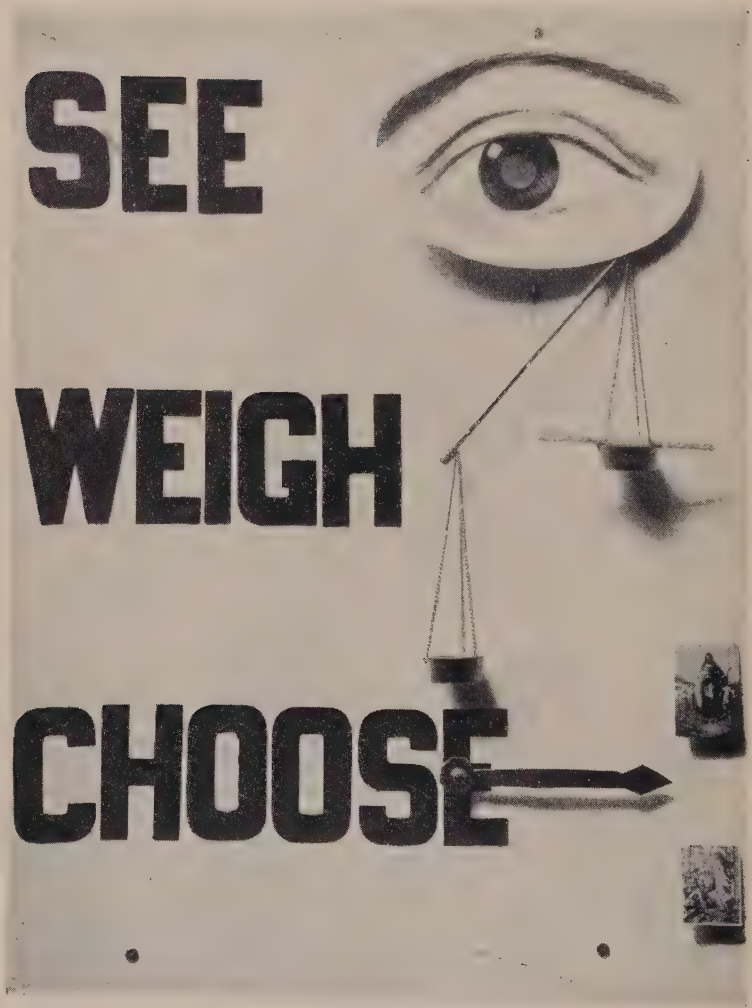
In some way, by difference of coloring or different letters, emphasize the words "Plucky" and "Undefeated."

Before uncovering the habit-model, let the director sketch the sufferings, thrilling experiences and seeming defeats of the Apostle Paul, without mentioning his name until the end of this amazing and most dramatic narrative. (II Cor. 11:24-33.)

Have the school get at the reason why he remained undefeated. Get them to feel his indomitable spirit, his marvelous pluck, his unwavering faith that could not be shaken. Then take some example from modern times like that of Roosevelt, who would not allow his friends, after he had been shot by a would-be assassin in the streets of Milwaukee, to take him to the hospital where his wound might be attended to and the bullet extracted if possible, but insisted, because he felt it his duty, on being taken straight to the hall where a huge crowd waited to hear his promised address. There, summoning his superb pluck and all his powers of mind and body, he made a stirring speech, and then gave the word to take him to the hospital.

Now, uncover the habit-model. Ask the school to read the poster; bend the manikin soldier (or other figure) slowly down to one side or the other, and allow it to swing up again into its place. Repeat several times. Then let the school decide which is the most important word of the legend on the poster. Have them emphasize that word in re-reading it in unison. Call attention to the fact that the spring in the model that makes the soldier leap up after he has been knocked down is an external thing. In real life that spring is internal—it is a spiritual thing. Call it "pluck of soul," or "plucky will," it is a thing which can be exercised until it becomes a powerful habit that will help us swiftly to our feet every time life seems to give us a knockdown blow, and help us to live a gallant, undefeated life.

CHOOSING THE BEST



VII

THE HABIT OF CHOOSING THE BEST

Valuing—Deciding

Conduct consists of a long procession of decisions. Life is a swift succession and flow of choices. Character is attained by learning to tell gold from tinsel in values and getting into the way of choosing the higher value until it crystallizes into habit.

As the senses of touch and smell can be highly trained, so a constant refining of our capacity to discriminate, which means to place the correct value on the significant factors in a given problem of conduct, can also be developed.

Think of the difference in trustworthiness between a man with trained judgment and one without. Picture the difference between a cultured man and a rustic, between a gentleman and one who is vulgar and uncouth. Let the teacher bring up the matter of "good taste" and ask for a definition of it, showing finally that good taste depends upon habitual correctness in the choices made. Taste, of course, can be developed. Taste for good clothes instead of flashy clothes, stimulating friends instead of degrading friendships, good books instead of trashy stories, great music instead of jazz, wholesome recreation instead of dissipation. Bring out and lay stress on the fact that what we choose for ourselves now determines the kind of self we shall soon become.

I. *Point of Contact—Moral Fibre Tests.*

1. John's uncle offers him a summer cruise on his yacht. He also gives him the privilege of choosing one of his

school friends to go with him. His uncle leaves the choice entirely to John. Whom will John choose?

(a) Smart, sly Walton who cheats and does things underhanded, but is never caught and not even suspected.
(b) Big, open-hearted boisterous Carl who loves to fight and blunders regularly into every kind of trouble.
(c) Quiet, book-loving Harold, who is considered somewhat slow whenever he goes into a game but a very good sport.
(d) Some other kind of boy.

2. Susan has five dollars given to her to spend in some sort of recreation. In which of these ways will she get the most out it?

(a) By going to the movies as many times as possible.
(b) Giving a party to a small number of her friends.
(c) Buying a tennis racket and joining a neighborhood court.
(d) Buying a set of books on travel that she has wanted for a long time.

3. Ned finds that he has two hours of spare time each day after he is through with his school and home duties. What shall he do with those two hours?

(a) Put them into athletics—baseball, tennis.
(b) Put them into hiking, nature study, gardening.
(c) Put them into reading.
(d) Put them into radio or photography.
(e) Put them into music.
(f) If he is not satisfied with putting the whole two hours every day into any one of these activities, how shall he divide the time between them?

4. Have you chosen a favorite Bible character? Give the name.
5. Have you chosen a favorite character in ancient times? One in modern times? Name them.
6. What is your favorite book? Why?

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Choice	The act of selecting a course of conduct	Drifting along
Decision	Mind made up	Standing first on one foot and then on the other
Discretion	Avoiding needless opposition	Thoughtlessly giving offense

Gleaning	Not letting valuable by-products be thrown out as waste	Poor caretaking of valuables like goodwill and friendship
Preference	The winning choice	A losing choice
Emphasis	Giving a preference prominence	Retiring a preference into the background
Appreciation of differences	Good at judging values	Easily deceived by flash and show
Discernment	Able to plumb the depths	Surface judging
Distinction	Prize-winning excellence	Commonplace
Discrimination	Sharpness in picking out superior qualities	Getting the good and the bad hopelessly mixed
Judgment	Mental balance	Careless, offhand, perfunctory classifying
Perception	Good at making mental snapshots	Unobservant, inattentive
Taste	Faultless sense of fitness	Trying to force incompatible qualities to mix
Investigation	Detective work to get at all the facts	Snap judgment, jumping at conclusions
Valuation	The worth assigned to fact, judgment or proposed solution	Starting right in without bothering to make any estimates

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of a man who became famous for his wisdom and understanding. I Kings 3:1–15.

(b) The story of the leader who forced the children of Israel to choose between the one God Jehovah and the idols of their neighbors. Joshua 24:1–28.

(c) The story of a woman who was reproved and another who was praised by Jesus. Why this praise and reproof? Luke 10:38–42.

2. Other stories.

(a) *The Boy Who Made a Supremely Difficult Choice.*

Some years ago, in the crowded east-side district of a great city in the United States, there lived a boy, whom we will call Hugo. His father kept a saloon, and he forced his son to sell drinks on Sunday, although it was against the law. After a while the boy began to wonder whether it was right to help his father break the law. He decided to set his predicament before the teacher of a class in a near-by church school. The teacher talked it over with Hugo, but insisted that Hugo must reach his own conclusions and make his own choice, for his father had threatened to cast him out of the house and disown

him if he did not serve drinks the next Sunday as he had been ordered to do. When Sunday came, the decisive choice had been made. Hugo tried to explain why he felt it wrong to do what his father insisted upon his doing. His father literally kicked him down the front steps out into the street. With the help of his church-school teacher, he found a place where he could lodge, but he had to give up his day school and find work in order to keep himself alive. A position as errand boy was finally offered him with a large publishing firm. He jumped at the opportunity although the wages to start with were barely enough to buy him food. The books he handled and delivered at various houses fascinated him. He wanted to know what was in them. This led him to make another great life-choice; he would fill his mind with the wisest words that men had ever written.

So he began work at it right away. Into his pocket he would stuff a small copy of some worth-while book, lent him by one of his friends in the firm's bookstore. Then he would utilize every spare moment for reading when he was out delivering packages of books. He would ring the doorbell of a house and the next second, like a flash, out would come his own book, and before the maid appeared at the door to receive the package he carried, he would have read at least half a page. By means of this governing choice, which made Hugo bend all his energies and use all his spare time to master the best literature, Hugo secured a real higher education which led to his steady advance from one position to another of still greater responsibility.

At length he was appointed the head of the Library of a great city. Even this was not the end. In the vaults of the State Library of the State in which he lived, there were priceless old manuscripts that had never been sorted or edited. To this work, the Governor of the State now called Hugo, and finally persuaded him to accept the honored position of State Librarian. Today books written by Hugo are in use throughout the English-speaking world, and tens of thousands have profited from his first great choice and the habit which grew out of it of always choosing the best.

(b) *A Prince's Choice.*

One of the most dramatic lives of the 19th century was that of Prince Kropotkin of Russia. By a single choice, deliberate but revolutionizing, his life was suddenly shunted into a channel undreamed of by his family or friends up to the day it was made. Brought up in Moscow, on one of the spacious, landed estates of a member of a proud aristocracy, Kropotkin lived there as a youth during the last days of old Russia, or before the liberation of the serfs (slaves). Owing

to his high social station and also to his personal charm, he was chosen as one of the Court Pages for attendance on the Tzar, Alexander II. For a number of years he lived at the Royal Palace.

After completing his studies, an opportunity was given to the Prince, as a special honor, to officer one of the crack regiments of Russia. Instead he chose an humble Siberian regiment in order that he might make scientific investigations in that vast, bleak Russian hinterland. His life and explorations in Siberia and Mongolia are a thrilling story in themselves, and the geological and geographic surveys which he made while there, are of value for all time.

A remarkably strong social consciousness was ripening in him through these varied years of study and hard work. He wanted to understand others; he keenly felt and suffered over the suffering of the helpless. He resented the arbitrary methods of those in power anyway, and on his return to St. Petersburg, his disgust with the cruelty of the ruling classes grew rapidly, and led him to resign from the army. This gave him the opportunity to devote full time and all his exceptional energies to scientific and literary pursuits. His work became his master passion, and induced the Russian Geographical Society to send him out to make a survey of Finland.

There something happened within him. On the bleak and lonely plains, he thought his inner conflict through. And then he fought out his battle. A great, far-reaching decision must be made. Could he give up wealth, position, prestige, promotion, and last and most difficult of all, could he abandon his beloved scientific work, to cast in his lot with the working people? He knew it would mean years of poverty, suffering and imprisonment if he dedicated his life to the dangerous task of fighting oppression and struggling for justice and an equal opportunity for all.

He did the plucky thing. He chose the harder course, and the rest of his fascinating and dramatic life ("Memoirs of a Revolutionist") is the story of the heroic devotion of a great soul to the welfare of an oppressed people.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
All that breed in the mud are not eels.	Carbon has a choice of becoming either charcoal or diamond.
Every man draws the water to his own mill.	Skill does not grow on trees or drop into your lap.

He that canna see the bottom, mauna wade.
It is a silly fish that is caught with the same bait twice.

Ignorance never settles a question.

The bait hides the hook.

Cut your coat according to your cloth.
The fish that nibbles at every bait will soon be caught.
He that will not look before, must look behind.

Before you decide,
Hear the other side.
Look before you leap.
Don't hang a man, and try him afterwards.

Discretion is the better part of valor.
A word to the wise is sufficient.

Give the benefit of the doubt
Till the truth is fully out.

No creeping baby should undertake a long journey.
Losing your temper at the same time or place every morning is childish.
Ignorance never comes out at the right answer.
Watch out that appearances do not catch you napping.
Do your best with the material and tools at hand.
Toying with one temptation after another is folly.
Size things up first and there will not be so many pieces to pick up afterwards.
Weigh the drawbacks in the same scale as the advantages.
Be sure you're right, then go ahead.
Don't insist that man or boy must live up to your first bad impressions.
Level-headedness has ended many a war before a shot was fired.
Keep your wits about you so that you may catch on quickly.
You cannot be too careful how you condemn on hearsay and gossip.

Let the teacher suggest that there are two kinds of choices, determining or main choices with huge consequences and contributing or secondary choices with lesser consequences. Illustrate by the city water main down the middle of the street with its laterals or tributaries flowing into the houses on either side. Let the children suggest other ways of illustrating these two kinds of choices. The lesson may then center around the following choices (the teacher and pupils will do well to add others not here suggested) in a discussion as to whether these are determining choices or contributing choices: the type of life decided on; the kind of ideals chosen; the kind of education selected; and the kind of occupation.

V. *Visualization—Habit-Model.*

Procure a piece of heavy drawing board, approximately 30″ x 22″. If you cannot obtain this, make one out of two or three smaller blocks of cardboard of the same size fastened to each other so that they will not warp. Tack the lower part of this cardboard to the side of a wooden or cardboard box, so that the panel will stand securely on a table.

Find or make large letters (six inches high) to spell the words "see," "weigh," and "choose." Paste them on the cardboard background as indicated in the accompanying cut. Get someone to paint a large eye on a piece of cardboard which is then cut (oval) to the size desired. Fasten a bit of wire to the top of the oval at the back of the eye, and screw a little brass hook into the background so that the eye can be suspended opposite the word "see." Cut a circle in the center of the pupil of the eye a trifle smaller than the round lenses in an ordinary pair of glasses.

From an oculist, get an old lens that magnifies, another that minimizes and a plain piece of glass. By cutting and bending small pieces of Dennison gum tape, form a slide or pocket at the rear of the lens so that the three different lenses may be slipped in and out and stay in place while you are handling the eye.

Opposite the word "weigh," suspend an old-fashioned pair of apothecary's scales. If there is difficulty in securing these, make them. Cut a small section of a light curtain rod to the right length and suspend it by a wire fastened to the center. Light chains (or string), such as are used with children's toy watches, are then cut to the desired lengths and fastened to toy dishes or muffin tins by drilling holes with an awl or nail in the edges of the tins. The scales are then painted with Sapolin gold.

From a piece of tin or other metal, cut a pointer somewhat longer than the large letters and fasten it in the center of the letter "E" in the word "choose," securing it by a short bolt which passes through the background, with at least two washers front and back. Fasten the nut rather tight, just so that the pointer hand will stay in the place to which it has been turned. Paint this hand with Sapolin gold, and also the letters of the word "choose."

Find two appropriate pictures indicating opposite life-choices, like "The Good Shepherd" typifying a life of unselfish service, and one of the "Money Changers" at the temple typifying a life of selfish disregard of sacred things and greedy desire to accumulate wealth by any means possible.

In beginning the little drama of the visualization, the director may illustrate the act of choosing by means of

the saw, scissors, file and wrench that lie before him on a table (or other objects may be used). Let him bring out the fact that if he is going to make the slide for the three lenses, his choice will fall on the scissors. When he sets out to make the balances he will need the file, and that in getting the pointer ready for action he will give file and scissors the go-by and choose the wrench.

Now remove the covering from the habit-model. Neither the eye nor the scales are in place and the two small pictures are covered with slips of paper fastened by a drop of paste above the pictures. The director talks about seeing things as they are instead of seeing things too large or small. It is easy to see some things entirely out of proportion to their real value. Light a match and hold the pictured eye with the magnifying lens in the pocket in front of you. Hold the match behind this lens and all will see that the match looks much too large. Change the lens to the one that makes objects look smaller and less important than they really are. Put another lighted match behind that lens, and everyone will say "too small." Then change to the plain glass, and the lighted match will appear its right size.

Illustrate by naming some of the things that loom too large or look too small unless our eyes are trained to "see aright." The next step to take is balancing or weighing values. Put a large, very light piece of wood or cardboard in one scale, a screw or nail in the other. Without stopping to weigh them carefully, the larger bulking object might easily be thought the heavier and more important. Tell a short story illustrating the fact that appearances are deceptive, that it is not by outward bulk or seeming beauty and attractiveness that things or people can be weighed correctly.

Then strip off the coverings of the two pictures, and explain what they mean. Ask some pupil to come for-

ward to represent the school, and make a choice by moving the pointing hand in the direction of the picture that will bring the most real happiness into the lives of those making that choice. Drive home the truth that all our daily and seemingly trivial choices have a direct relation to the great master-choice of our lives.

VIII

THE HABIT OF DOING THINGS CHEERFULLY

Willing—Happy

There is nothing quite so attractive as a personality overflowing with happiness, radiating good cheer. Lips and eyes and hands unite to express a joyous, healthful adjustment to life and a gallant confidence in the worthwhileness of friendships, of work and play, of rest and growth.

Whatever temperament the child may have fallen heir to, whether he be sanguine, choleric, melancholic or phlegmatic, much can be done to develop habits that will turn the effervescing fun of childhood into an unfailing cheerfulness which will not only lighten the burdens, but will give zest and joy to adult life.

I. *Point of Contact—Moral Fibre Tests.*

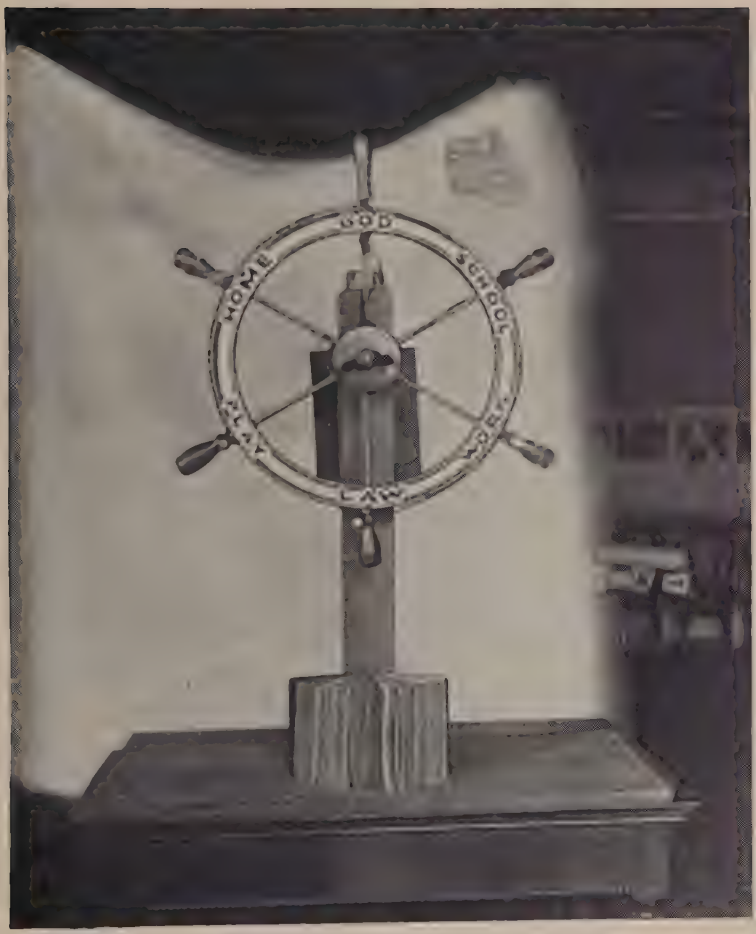
1. When is it most difficult for you to be cheerful?

   (a) When you are corrected for some fault.
   (b) When you are suffering pain.
   (c) When you are faced with some disagreeable task.
   (d) When you are beaten at a favorite game.
   (e) When you have lost some money or one of your treasured belongings.
   (f) When one of your friends misunderstands and turns against you.

2. Edith always seems happy. What is the chief reason?

   (a) Her health is good.
   (b) Her work is well done.
   (c) She makes the most of what she has.
   (d) She likes people, and is not shy with them.
   (e) She tries to live up to the highest ideals she knows.

DOING THINGS CHEERFULLY



II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Cheerful	Smiling, unworried and obliging	Frowning, anxious and grouchy
Gaiety	In high spirits	Inclined to mope, gloomy
Genial	Putting out feelers of friendliness to the whole world	Sober as a judge
Happy	Beaming outside and in	Downcast, depressed
Good-humored	Not easily provoked	Sour, resentful
Light-hearted	Buoyant	In the dumps
Optimism	Betting on the good to win	Sure that things are going to turn out badly
Vitality	Pep, drive, energy to spare	All in, done out
Glad	Gratefully satisfied	Dull, blue
Lively	Energetic, bright	Poky, in the doldrums
Sanguine	Hopeful, certain sure	A bit fearful or dubious
Buoyancy	Stepping on air	Shod with soles of lead
Enthusiasm	Boiling over with eagerness	Long-faced and in the sulks
Confident	Unhampered by self-distrust	Despondent
Hopeful	Perfectly willing to take a chance	Despairing
Joyous	Sunny, sparkling	Acting as a wet blanket, or damper

III. *Illustration—Inspiration.*

1. Bible stories.

(a) Doing hard things in a sullen way. Jonah 1:2.

(b) Doing hard things cheerfully. Ruth 1:8–22, Daniel 2; 6:1–10, Esther 7:1–6.

(c) Suggest or get your pupils to suggest some of the most cheerful characters in the stories of the New Testament. Stephen, Acts 7:54–60, Silas, Acts, 16:19–40, Jesus, John 15:11. "These things have I spoken unto you, that My joy might remain in you and that your joy might be full." Although He had warned them of trials and persecutions to come, evidently Jesus expected his disciples to live a joyous, happy life. Why?

2. Other stories.

(a) *A Great Man with a Saving Sense of Humor.*
From the battlefields south of Washington, a steady stream of wounded soldiers had flowed into the Capital. The churches

were turned into hospitals. Suffering, sorrow, death, and the fear of final defeat which would divide the United States in two lay like a crushing weight upon the hearts and homes of Washington. But towering above these thousands who were bowed down under a weight of sorrow or racking responsibility, stood the gaunt and lonely figure of the President, upon whose shoulders were laid the heaviest burdens of all. Daily Lincoln might be seen in the churches working his way awkwardly through the aisles, between long rows of wounded soldiers, talking to this one, turning to that one with a smiling word of encouragement, and telling the next an amusing story in such an inimitable way that all around joined in the laugh. Everywhere Lincoln went he carried good cheer. The terrific pressure he was under might increase but that seemed to make no difference. Falsehoods told about him, slanderous accusations, dissensions and disloyalty on the part of members of his cabinet, vicious attacks in many newspapers—all this made no difference in the fund of kindly and brilliant good cheer on which he was able to draw wherever he went. Homely, amusing yarns, spicy anecdotes, witty sayings, uproariously funny stories,—with these he would avert a storm in the cabinet, and the bickerings of his official family would end in a good-natured victory for him.

In the diary of John Hay, we find this reference to an occasion when Lincoln had come with a volume of Hood in his hand to read to Hay and those with him something which had especially struck his fancy:

"Occupied all day with matters of vast moment, deeply anxious about the fate of the greatest army in the world, with his own fame and fortune hanging on the events of the passing hour, he had such wealth of simple 'bonhomie' and good fellowship, that he gets out of bed and perambulates the house in his shirt to find us, that we may share with him the fun of poor Hood's little conceits."

At one time Lincoln invited Carl Schurz to bring his young German brother-in-law to lunch. The young man developed a bad case of stage fright, but Lincoln soon pulled him out of his stupefaction, and the meal ended in anecdotes and laughter, which left the young man vainly trying to find words in which to express his admiration for the man who had risen from peasant to President.

(b) *One Year More of Life.*

President William R. Harper of the University of Chicago seemed to the world to be at the zenith of his powers. He had been instrumental in organizing an educational institution which knew no rival in the Middle West. An adequate endowment had been raised. Both our own country and

foreign lands had been scoured for the finest minds to serve on its staff, and he had succeeded in gathering around him a faculty which was unique for scholarship and teaching ability. It had been a gigantic piece of work, and it had left him pretty well tired out. He felt he must rest. Before taking the rest, he went to his family physician for a careful examination. After a few days he received a report which told him frankly that he could not possibly live for more than a year.

The doctor would gladly have avoided telling President Harper the truth, for he feared that it might prove too much to bear. Instead of the faintest sign of uneasiness or depression, President Harper immediately answered, with a buoyancy that amazed the doctor:

"I am glad that you have made it a year; that will give me just time enough to write the book that I've set my heart on writing."

Throughout that year, Dr. Harper, besides continuing to attend to the heavy duties connected with the administration of a great university, spent every available spare moment at his writing desk, full of enthusiasm and keen pleasure in his task of authorship. With such unfailing good cheer did he live through those last months of his life that none of his friends suspected that he was facing death.

His wise decisions in regard to many a difficult administrative problem were often accompanied by a good-natured quip. He was the inspiration and delight of the various groups of educators and public men who gathered around him. The work on his book progressed rapidly. At last it was finished, but it was hardly in the hands of the publishers when the prophecy of the doctor came true, and the man who had cheerfully made the best of his shortened life, gallantly passed on.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
A song can do the work of ten men.	Good cheer shortens up the day's work.
Every cloud has a silver lining.	Every setback has a laugh in it somewhere.
Do not cross the bridge until you come to it.	Don't worry your way through troubles that may never happen.
Cheerful company shortens the miles.	One cheerful person can make a lot of time pass pleasantly for a whole roomful.
Foolish fear doubleth danger.	Nothing is as terrible as it looks through the spectacles of fear.

Look on the bright side.	Keep the kernel of cheer and throw away the wrappings of despondency.
Never trouble trouble till trouble troubles you.	Why down the same trouble eleven times by anticipation and once in real earnest?
Continual cheerfulness is a sign of wisdom.	Grouchiness is a sign of folly.
Hope and strive is the way to thrive.	Do and dare is the way to get there.
Daylight will peep through a small hole.	Cheerfulness can creep through the smallest crack.
Great hopes make great men.	Lofty expectations add cubits to a man's stature.
A contented mind is a continual feast.	A smiling, unworried, obliging disposition is continually festive.
He has enough who is content.	He who can be cheerful under all circumstances shows that he is worry-proof.

V. *Visualization—Habit-Model.*

If possible, secure an old steering wheel from a motor boat, yacht or ship. If impossible to find one, have some of your boys make one out of wood, or an old bicycle or baby-carriage wheel, adding the six steering handles as in the picture. Fasten a wooden post on a board, and hang the wheel to the post by means of a piece of iron pipe about 10" long, so that the wheel is not too loose or too tight to be turned.

Take a small wooden box without cover and fasten it on the back of the post. The section of pipe that holds the wheel should pass through the top of the box and hold it also. In addition the box may be screwed to the post. Place two or three dry-cell batteries in the box. Then wire the wheel, fastening a light under each handle of the wheel and two in the center or hub of the wheel. This is accomplished with a set of dry-cell lights, used for Christmas tree lighting. Boys who know about wiring radios will understand a double circuit, made with wire passed around the outside edge of the wheel as well as wires going direct from the hub to each light.

This makes it possible to unscrew the colored bulbs under each handle, when the wheel is first shown, and screw each one into its socket so that it lights as the visualization progresses.

The wires are strung from the batteries through the pipe in the center of the wheel out to the lights.

The wheel is then lettered as in the picture: "God" at the top, and around to the right "School," "Play," "Law," "Work," and "Home."

The director should call attention to the all-important truth that there can be no true cheerfulness apart from skilled ability to "fit in" (adjust himself) to his home, school, etc. Take the home first, and after talking over some ways of fitting in successfully to home life, let one pupil adjust the colored light to the home bulb. Continue spoke by spoke with appropriate remarks or anecdotes or quotations. Let the top light come last, and point out that with all these lights burning, anyone can steer through both the storms and calms of life with shining good cheer.

IX

THE HABIT OF BEING TRUSTWORTHY

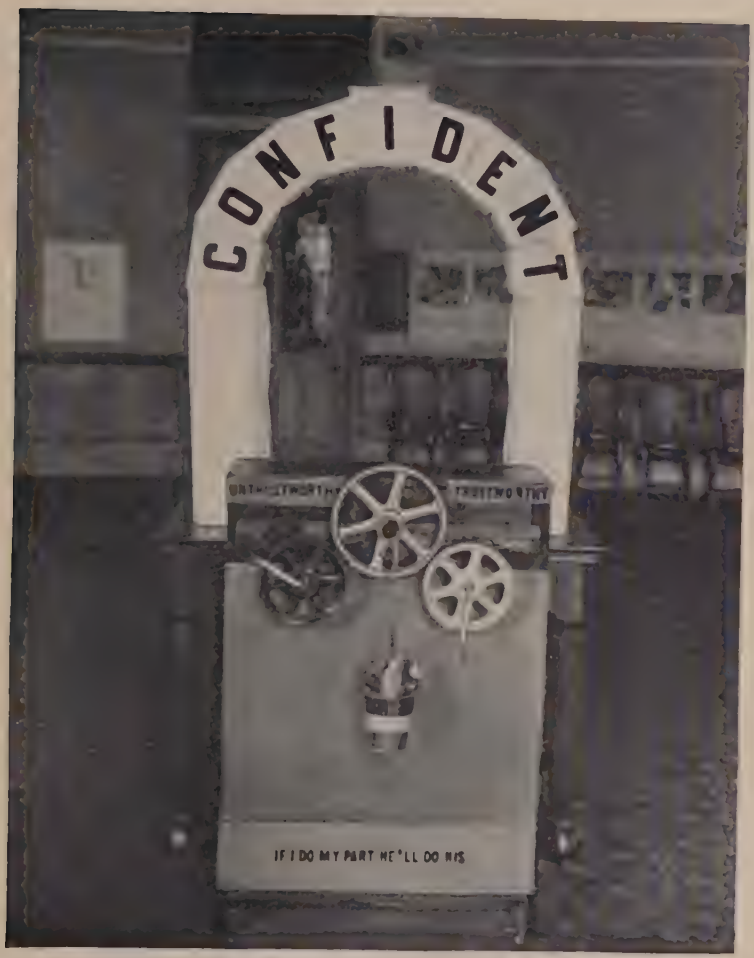
Dependable—Faithful

There is a two-sided value to being trustworthy. When people feel that they can trust a boy to keep his promises, to do a job according to the plan or instructions given, or to guard something of value faithfully, the trust reposed in that boy breeds in him a corresponding trust in those who trusted him. Thus faithfulness begets faith in others. If you are faithful yourself, you expect others to be faithful. L. Mason Clarke has said: "Only that which registers itself in conduct is faith. The rest is affirmation." The parent or teacher who gets his youngsters into the habit of thinking: "If I do my part, he'll do his," "If I am trustworthy, I will trust others," "If I am faithful, I will have faith," is helping them to lay foundations strong enough for any superstructure. The faithfulness that works out into faith in God and man is priceless. The trustworthiness that confidently ventures to show a great trust in others brings a rich reward in character and accomplishment.

I. *Point of Contact—Moral Fibre Tests.*

1. To which boy will Allan entrust his watch and money while he goes in swimming?

   (a) Jerry, who never can remember where he puts things.
   (b) Bob, who is apt to cheat if no one is looking.
   (c) Martin, who is treasurer of his class and always reliable.
   (d) Edgar, who is careless of other people's property, but careful of his own.


CONFIDENT
IF I DO MY PART HE'LL DO HIS

2. Start a discussion in the class about the meaning of

   (a) His word is as good as his bond.
   (b) He is a gentleman.
   (c) Is it ever right to break a promise?

3. Father gives Anna her choice of a dog to have for her own. Which one will she take?

   (a) Gyp, who when he is left to guard the house runs away.
   (b) Toby, who loves to romp, but will steal food when her master's back is turned.
   (c) Spot, who knows a lot of tricks, but won't come when he is called.
   (d) Nick, who is surly with strangers, but who can be trusted to guard the house, mind the baby, and do as he is told.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Faithful	Putting conscience habitually into what he says and thinks and does	Failing to see things through when left to himself
Trustworthy	Kept up to the mark by inside and not outside compulsion	Too fond of ease and irresponsibility to keep his obligations
Reliable	Always at his post	Never sure to turn up
Dependable	Can be counted upon	May drop everything any time and go pleasuring
Honest	Straightforward, refuses to cheat	Rascally, crooked
Solid	Stands firm as a rock on his own feet	A lightweight, a fake
Fair	Square, open and above board	Not on the level
Constant	Regular as the sun	Fickle, here today and gone tomorrow
Loyalty	A sense of duty that has passed the boiling point of devotion	Falling down on the job, selling out one's own side
Staunch	Steadfast	Slippery
Stainless	Clean as a hound's tooth	Besmirched
Integrity	Sound as a nut, not a bad spot anywhere	Rotten somewhere
Incorruptible	Greed never gets the best of him	Gambles away his honor
Veracity	In love with the truth	Palters with deceit

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of the faithful servant. Matt. 24:45–47.
(b) The parable of the talents. Matt. 25:14–23.
(c) Those who are faithful in the least things. Luke 16:10–12.
(d) The story of Gideon. Judges 7.

Let your pupils discuss and decide which of these characters appeals to them as the most trustworthy—Joseph, Daniel, Jonathan.

2. Other stories.

(a) *The House of Safety.*

It was during the early days of the World War. Constantinople was seething with excitement. French, British and Russian ambassadors were leaving,—those of a good many other nations would soon follow. Some man must be found at once by each of them who could be trusted to handle its complicated, confidential affairs in the absence of its own ambassador, and especially to care for the great safes that contained its funds and valuable documents, for Turkey was about to enter the war on the side of Germany and Austria. In previous years, the diplomats stationed at Constantinople had learned to put confidence in the United States, and to trust the character and judgment especially of the man who filled the post of American ambassador, Henry Morgenthau. Without hesitation, they all now arranged to have their respective safes sent to him. Before long the cellar of the American Embassy was stuffed with the safes of nine of the allied nations. But this was only the beginning. England gave him the right to draw for funds for the British prisoners. France followed her example, giving him unlimited credit, and then other nations put huge sums at his disposal. Foreign financial institutions poured their gold and valuables into his cellar, a single bank asking him to take charge of one million dollars in gold, which took a stream of men, each wearing a heavy belt of gold, four hours to deposit. The Standard Oil and other business houses followed suit, until the cellar of the Embassy was literally packed with the currency, stocks, bonds, jewelry, Gobelin tapestries, priceless rugs and other treasures of one hundred and thirty-five different firms and individuals. In addition, the Jews of America, Holland, Russia, Roumania and other countries who desired to send funds to their relatives in Palestine constituted Mr. Morgenthau their distributing agent, entrusting him with their funds. In this way, the man whose integrity and uprightness had previously stood

many a smaller test became the most trusted man in Europe. In diplomatic circles, his house was referred to as the "Embassy of the Embassies," but among the people it was distinguished by the name "The House of Safety."

It was a unique position which he held, this one man, the honored representative of many nations both powerful and weak, and of scores of business firms and private persons,—his word undisputed, and his record so stainless that at the conclusion of this unparalleled service, all united in hearty expressions of gratitude to America and her trustworthy ambassador, Henry Morgenthau.

(b) *Why Leo Refused a Crown.*

In the life of Leo the Isaurian, Roman Emperor, we have a dramatic counterpart of the story of David. Born of peasant parents in the province of Mesembria, his early youth was spent as a shepherd boy, caring for his father's flocks. Always interested in the military, he became a soldier and soon was chosen, because of his personal bravery and magnificent physique, as one of the royal bodyguard or Spatharios of the Emperor. Because of the great military ability which he soon displayed, and also his integrity, he was promoted from position to position until, when the Saracen Invasion became imminent, he became Strategos, or Commander-in-chief of all the native and mercenary forces at home and in the provinces of "New Rome" or Constantinople. At this time, the Roman capital had been removed from the West and set up in the city of Constantine.

Never in history, with the possible exception of Alexandria, do we find such wealth, beauty and lavishness of building, culture and learning as in New Rome. She was the great cosmopolitan center of the world, the medieval Paris. No wonder the Mohammedans looked on her with covetous eyes. Leo, as Strategos, gathered together all the forces and resources of the Empire to meet the impending blow of the Moslems. In the midst of his preparations, a patrician conspiracy offered him the throne of the Roman Emperors, supposedly the greatest honor in the world, and certainly a temptation to an humble peasant youth, who had risen from the ranks by his own initiative.

We are thrilled by the splendid mental and moral fibre exhibited by this man who did not even hesitate in refusing the offered crown in order to be worthy of his immediate trust, that of fortifying the capital and organizing her army for defense. Acceptance of the crown at that time would, in his opinion, have made victory more difficult. The story of Leo's final triumph over the immense Saracen hordes, his suc-

cessful defense of New Rome by which he warded Mohammedan rule off for 700 years, his acclaim on his victorious return as Roman Emperor, won by his trustworthiness, is one of the most spectacular and stirring stories in history.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Trusting often makes fidelity.	To be trusted, start by trusting others.
It is happier to be cheated sometimes than not to trust.	Suspicion leads its victim a dog's life.
Never trust to another what you should do yourself.	No one can be trusted to do what is up to you.
Self-trust is the essence of heroism.	"God helping me, I cannot do otherwise," is the spirit that makes heroism possible.
Trust everyone, but yourself most.	Expect everyone to show you his best side, especially yourself.
If you would lift me, you must be on higher ground.	To give me a lift, you must trust me more than I trust myself.
The surest road to honor is to deserve it.	No honor is worth mention that has not been fully earned.
A good name keeps its lustre in the dark.	A good record will work for you behind your back.
Things promised are things due.	Keep your word.
A good anvil does not fear the hammer.	Examinations have no terrors for the good student.
A man's word is his honor.	People take your remarks as samples of what you are.
There could be no friendship without confidence, and no confidence without integrity.	Deceit acts as a poison on friendship.
Fair play is a jewel.	Fair play is rust proof.
Conduct and courage lead to honor.	Be brave for the right Honor'll come in the fight.

V. *Visualization—Habit-Model.*

Secure a dozen sheets of white cardboard. Roll two sheets into pillars similar to those of "The Temple of Truth," fastening the outer edges with brass-headed fasteners and covering the overlapping edge of each pillar with a strip of surgeon's plaster. These pillars should be six inches in diameter, with a small piece of cardboard fastened to the inside of the pillar, extending for an inch above the pillar, placed there

to hold the lowest box from slipping when the strain of the arch falls upon it.

Construct eight boxes, each with a face measurement of 6″ x 6″, sides 6″ x 6″ x 4″, and bottom 4″ x 4″. The accompanying diagram is given to show how the model for this box should be drawn. Cut out a sample box and use it to outline the other seven boxes. The second diagram is that of the keystone. When these boxes have been cut out, and the edges fastened with Dennison's white tape, paste a small piece of cloth on the sides that will come in contact with the other stones of the arch. This is to keep the boxes or stones from slipping when the arch is completed.

These boxes are then lettered with large black letters as follows, from left to right as you stand facing the arch: C, O, N, F, I (for the keystone), D, E, N, T.

The pillars are made to withstand the outward push of the arch by cardboard fastened to the inside base of the pillar upon which a heavy stone or brick or other weight is placed, thereby making the pillar stationary.

In visualizing the habit of being trustworthy, let the director call the attention of the school (or department) to the interesting fact that there is no one present who is not being trusted and depended upon by many others. Each boy or girl of you is being counted on, looked up to, leaned upon, by others. Show the back of the keystone of the arch. Talk about keystones—their importance, the impossibility of setting up an arch that will stand up alone without a keystone. Then turn the keystone around so that the letter "I" shows. This "I" stands for each one here. Then lay down the keystone and get two pupils to set the pillars in place on the table ready for setting up the arch.

Then take the box marked "C," which stands for country—talk about the relation of each one to the country in which he lives that gives him his opportunity and counts on his interest and help.

Do the same with the next box "O," which stands for the organizations to which he belongs; the next "N," the neighborhood he lives in, and "F," the family

he belongs to, the members of which look to him to do his share. Then go on with the box "D," which stands for the discouraged people with whom he often comes in contact; "E" for his enemies whose confidence he can win by his trustworthiness, changing them over into friends; "N" for the nations whose goodwill must be won by the trustworthiness of our own nation; "T" for the troublemakers, whose troublesomeness may be greatly lessened by their learning to depend on our trustworthiness.

Four pupils stand behind each pillar, each pupil holding one box in position forming an incomplete arch. Be sure that the lettered boxes are placed in the right order to spell the word "confident." Then call attention to the incompleteness of the arch. It all depends upon the "I." Place the keystone in the arch, and ask the pupils to remove their hands suddenly and at the same moment. The arch then stands alone—and all because the stones that form it depend on the "I" keystone.

The accompanying picture shows two separate habit-models. The lower one with the cog-wheels is more difficult to construct but it can be done with a small amount of additional care.

The shaft of the center wheel raises a bucket in which manikins are being drawn up from a mine. The cog-wheel to the left is damaged, some of the cogs have been broken off. It therefore represents the untrustworthy boy or girl. When that wheel is revolved, every time it comes the turn of one of the missing cogs, the bucket slips back and the manikins are in danger of being bounced out and falling back into the mine and being killed. The cog-wheel to the right is perfect and therefore trustworthy, never endangering others.

If it is impossible to secure iron wheels it is easy to make cog-wheels out of a thin sheet of wood or wallboard. The crank handles must be fastened very securely in the center of the cog-wheels or both wheels will prove untrustworthy.

Place the three titles on the box holding the wheels as indicated in the picture: "Untrustworthy," "Trustworthy," "If I do my part, he'll do his."

X

THE HABIT OF ATTENTION

Concentrating—Focusing

In trying to pave the way for the pupil to achieve the habit of attention, it will be well for the teacher to remember that there are two kinds of attention. First, that which concentrates the powers of the individual upon some distant goal, toward which everything during a long period is made to contribute. Second, the attention that is focused upon something immediate—a detail, a problem, an episode. Besides this, it is interesting to note that there is positive attention, a concentration depending upon definite pressure or act of what is often called the will; and negative attention, a certain receptivity, as for example when a person on entering a room finds that some one object has attracted his attention and taken "center stage" in his thinking.

Another way of explaining the act of positive attention is to say that we act then from a previous decision to focus upon the thing or problem, task or person to whom we are said to "pay attention." This word "focus" is an excellent one for the teacher to feature. It really means a marshalling of whatever factors may apply and a projection of these upon the special case in hand; in other words, it means being at our best in order to see the best and get the best and give the best. William James says, "A moral act consists in the effort of attention by which we hold fast to an ideal." The character-habits or forms of moral conduct which parents and teachers desire to see developed in the lives

of their children depend upon an acquired ability to fix the attention upon choice ideas or ideals and to translate them into action.

I. *Point of Contact—Moral Fibre Tests.*

1. In the following list, get each member of the class to check what seems to him the most important quality that will help Robert make a success of whatever he tries to do.

   (a) Courage.
   (b) Good-looks.
   (c) Power to concentrate.
   (d) Athletic prowess and skill.
   (e) Being quick-witted.
   (f) Being a good conversationalist.

2. Under what conditions is it hard to fix your attention?

   (a) On practicing your music lesson.
   (b) On crossing a crowded street.
   (c) On your school home-work.
   (d) On listening to a sermon or talk.
   (e) On getting a distant station on the radio.
   (f) On doing a cross-word puzzle.

3. Get the class to name the things that it is easiest for them to concentrate on, and why.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Concentration	Mind and will in perfect tune	Attention drawn hither and yon
Application	Heart and soul on the job	Working by fits and starts
Notice	Catch at a glance	Looking at but not seeing
Observant	Sharp to detect	Untrained to distinguish
Intentness	Concentration getting its second wind	Letting attention sag badly
Heedful	Learning fast	Forgotten the next minute
Vigilant	Watchful over a long stretch	Getting caught napping
Alert	Wide awake	Half-asleep
Careful	Particular	Any old way will do
Eager	Animated	Listless, lazy

Enthusiasm	A prolonged spell of eagerness	Given to be languid, tame, staid
Painstaking	Putting on the finishing touches	Skimping the fine points
Interested	Favorably disposed	Unconcerned, indifferent
Regardful	Closely attentive	Unmindful
Thoughtful	Looking before leaping	Going off at half-cock
Scrutiny	Close inspection	A glance in passing
Focus	Gathering together all our forces for a mass attack	Half-hearted nibbles

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of a boy who concentrated upon conquering a giant. I Samuel 17.

(b) The story of a man whose one great ideal was to create a world-brotherhood. Phil. 3:13–15, Rom. 12.

(c) Stories of the personal influence of Jesus upon those with whom He came in contact, either as a teacher or healer, expressed in some phrase such as "fixed his eyes upon him," or "looked steadfastly," showing how intently the powers of Jesus's personality were focused upon the individual with whom He was dealing. John 9:4–11, Luke 18:15–30, Luke 18:35–42.

2. Other stories.

As illustrations of prolonged attention fixed upon a single great objective and the kind of results which it then produces, the following may be discussed:

In science:—Darwin, Aggasiz.
In invention:—Gray, Edison, the Wright brothers.
In natural history:—Burroughs, Thompson.

(a) *The Boy Who Put His Mind on One Thing.*

Years ago, on a small New England farm, work was given to a boy by the name of Phillip Corbin by a gruff old farmer. The work was heavy, the hours from sunrise until after dark. But although his relentless taskmaster saw to it that his strength was taxed to the utmost by the dull grind of the never-ending farm work, his ambition could not be drugged and Phillip decided to become a singer. At any cost, and despite all those who were opposed, he was determined to succeed.

A village singing school was organized in the fall, and he attended the first session with high hope. When his turn came to face the singing master for the test, it was soon evident that he had no ear for music. The whole school broke out into roars of laughter at the sounds he made. The

master dismissed him with a gruff: "You have no ear for music, this is no place for you."

Those who were nearest, as Phillip turned to leave, heard him mutter: "I'll be here again next year and I will not fail then."

That week he purchased an old bass viol which he carted out to the farm. The farmer, however, would not let him use it in the living rooms where its groanings could be heard by the family. So throughout that long, bitter winter, Phillip was forced to spend his evenings in the stone-cold garret. By candle light he would use every available hour after supper in teaching himself to play.

When he had mastered the instrument he was ready to take the next step with his singing. Every tone he would now play he would try to copy with his voice. Night after night he practiced without much improvement. At length he began to gain and was usually able to tell when he was singing off the key. It seemed almost hopeless to go on but he persisted.

The next Fall he presented himself again for the singing school test but again he failed. Nothing daunted, he went back to his work with his old bass viol throughout the following winter.

When the school opened in the third Fall Phillip was there to have his voice tested once more and this time he passed triumphantly, and before the winter was over he was appointed the bass soloist of the school.

Phillip lived to a ripe old age and throughout his long career was one of the leading manufacturers of his day and the foremost citizen of the city in which he lived, a city which delighted to honor him in many different ways. One of his greatest joys for years was to sing in a choir and one of his happiest memories was the memory of the pluck and concentration by which he had learned to sing.

(b) *The Story of a Boy Who Got What He Wanted.*

In Brooklyn, New York, some years ago there was a poor boy who was struggling to help support his family and to get an education. His reading of the newspapers which he sold led him to become familiar with the names of the famous men and women of his day. An overwhelming desire to see and talk with some of these great ones of the earth seized him. There must be, he thought, some way. At last he decided he would begin at once to try to get their autographs anyway; in fact, he would make a collection, if he could, of the autographs of as many famous Americans as possible. To this task he devoted himself.

It was to General Grant that he wrote his first courteous letter, asking for his autograph. The result was a ready response and later an interview that led to many others and at length to a cherished friendship.

In almost every case that followed the same thing happened. As Edward Bok grew to manhood the circle of his acquaintances and friends rapidly enlarged. The boy who had concentrated with "where there is a will there is a way" confidence upon learning to know famous and worthwhile people, himself became well known, and for many years filled a position of great influence.

Throughout a long and useful career he brought his powers to a focus of concentration on one business and public problem after another. At length he felt that he was able to devote himself to international problems with the result that today the name of Edward Bok is known among civilized peoples the world over as one of the staunchest and most practical champions of international goodwill and the substitution of law for war in the settlement of all disputes between nations.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
A rolling stone gathers no moss.	No man will make the team who tries for a different position every day.
A cast is not a catch.	A good start must not be allowed to go to waste.
Mere wishes are painted fishes.	Great big ideas can turn into great big pitfalls.
You can't look one way and row another.	You can't study that lesson and play next Saturday's game too.
Be a whole man to one thing at a time.	Live at full capacity as much as possible.
It is best not to swap horses when crossing a stream.	Don't change captains in an uphill game.
For the want of a nail, the shoe was lost; for want of a shoe, the horse was lost; for want of a horse, the rider was lost.	Never miss a point.
He who does a little and does it well, does a great deal.	A high standard in small affairs is a badge of real merit.
One's character will never rise higher than his aims.	Strive for the best you know.
Nothing falls into the mouth of a sleeping fox.	Do not expect the same opportunity to ring your door bell twice.
He that hunts two hares will catch neither.	Divide your efforts and both ventures will fail.
Do with your might what your hand finds to do.	Put pep into everything you undertake.

V. *Visualization.*

Secure a stereopticon, or if this is not available, borrow a toy magic lantern or reflectoscope from one of your pupils. (If the school has a motion-picture machine, this may be used with excellent effect.)

Choose a number of slides, Bible pictures, animal pictures or anything else the children know and like. Train one of the older boys or girls to run the lantern.

Before the children come into the auditorium, fix the lantern so that the picture which it throws will be very much out of focus. Protests will arise as soon as the picture is shown but go right on, showing a series of pictures all of them so badly out of focus that the children will be disgusted.

Then ask what profit or pleasure would we obtain from the use of our eyes if they went through life seeing everything blurred and out of focus. Yet this is just what happens to those who do not focus their minds, that is, put their entire attention on whatever the things may be which they are seeing or doing. This lack of focus on the part of our minds is the reason it takes us so long to learn things in school, or to master the things that our parents tell us, or the lessons that the great masters of life have to teach. Successful learning is all a question of focus—of attention, of concentration.

Now have the same pictures as carefully focused as possible and thrown upon the screen. Take time in focusing, so that all will clearly understand that this is what is going on. Drop in an instance of some person who at first failed in a given task because he did not put his mind upon it, who later succeeded when he devoted himself wholly to it, forgetting all else until that task was done.

For the second form of visualization, use a magnifying glass, if possible, to show how the rays of the sun may be focused.

If the sun shines into the school room, a piece of paper may be set on fire—showing what a difference there is between that and letting the scattered rays of the sun

merely shine on the paper. Explain carefully how focusing gathers these scattered rays together and concentrates them on one point, and that we have to gather our wits together and concentrate them in a similar way upon any fine person if we want to be like him, or upon any splendid, hard thing, if we want to get it done, or upon any worth-while thing, if we want to get it learned, or upon any difficult game, if we want to win at it.

Astronomers have made an estimate that if it were possible to gather and focus all the rays that are sent out in all directions by the distant sun and concentrate them upon a gigantic icicle fifty miles in diameter, and long enough to reach from the earth clear up to the moon, that whole icicle would be melted in the time that it takes to say "Jack Robinson."

It is almost impossible to overestimate what anyone could actually do if he learned to gather up all his forces and focus them on one thing at a time. Try it and see how the hard things become easy, how duties you dislike become pleasures, and work becomes fun.

XI

THE HABIT OF SELF-RELIANCE

Self-Starting—Self-Propelling

Self-respect is based upon the prior performance of the task of making a correct estimate of one's self. To think too highly of one's self, and not face one's limitations and faults, is just as bad as to think too little of one's powers or to fall into a false humility and cultivate a subservient attitude. Between self-conceit and boastfulness on the one hand and self-depreciation on the other, there is a happy mean—self-respect.

This self-respect based on a correct estimate of one's powers produces self-reliance, which in turn ventures upon the untried with confidence. In infancy and early childhood reliance on others is natural, but in the early adolescent period the child is fast outgrowing this and should be encouraged to rely gradually upon his own powers. He must realize by repeated tests that progress, attainment, happiness, all depend upon the use of his own strength. He must constantly try to be and to express himself—to express "his best self," not only on occasions, but at all times. He will thus acquire the moral courage to attack new problems and tasks habitually without looking for a human crutch.

Besides this the habit of trying to work out things as they come up for one's self is the surest way for a child to draw his latent possibilities of mind, heart and hand out into the open.

SELF-RELIANCE

I. *Point of Contact—Moral Fibre Tests.*

1. Sam has the choice of the following ways of spending the summer. Which would you choose?

   (a) Going abroad on a tourist trip, all tickets bought and arrangements made, the whole journey scheduled so that nothing remains to be done for which he has any responsibility.

   (b) Going to a comfortable boy's camp where trained councillors take the brunt of all the managing, run the boys through a set program of recreation activities and supervise them the whole day long.

   (c) A rough horseback trip through the wildest mountains and forests of the Yellowstone region, where he will have his share of the hard work, for instance, charge of the provisions, and help rustle the pack horses, help cook the meals and live the life of a hardy ranger who amid dangers and privations has to depend upon his own resourcefulness.

2. When Mabel was fifteen, her mother died. As his oldest daughter, her father gave Mabel the choice of remaining home and taking charge of the entire household, the maids and the two younger children, while she continued with her class at high school,—or of going east to a famous boarding-school.

   Which do you think the wiser choice?

3. Are self-reliance and God-reliance connected? If so, how?

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Self-reliance	Making up one's own mind	Always trailing, leaning on others
Self-confidence	Expecting to succeed, venturesome	Weak-kneed, expecting to fail
Self-respect	Valuing one's self fairly	Self-depreciation, pride, vanity, boastfulness
Self-help	Getting on without outside aid, resourceful	Calling for assistance too quickly
Resolute	Firm as a rock	Undecided, a weather-vane
Initiative	Ability to lead off and start things	Camp-follower, hanger-on
Ingenuity	Quickness in discovering a way out of an emergency	Uninventive, unable to break through routine

Determination	Inflexibility in carrying out a plan	Easily discouraged
Indomitable	Bound to conquer	Unable to hold out in a long campaign
Gameness of spirit	Never lowers his colors	Unable to stand punishment
Capable	Having one's self well in hand	Blunderer, bungler, incompetent

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The story of the spy promoted to be ruler of a people. Caleb,—
Report of the Holy Land. Numbers 13:6.
Dividing Canaan. Numbers 34:19.
Judge and ruler of Israel. Judges I:11, 12.

(b) Let the pupils choose one of the following characters and be prepared to tell his reason for believing that he leads the rest in self-reliance: Abraham — Joseph — Moses — Caleb — David— Gideon—Peter—Paul.

2. Other stories.

(a) *The Man Who Lived on "Borrowed Time."*

He was only twenty-two. But by sheer grit and never allowing himself to fail in anything he undertook, he had worked himself up all the way—cabin-boy, common sailor, boat-steerer, mate, pilot—and now as Captain he was Master of the whaling ship "Union," and responsible only to her owners at Nantucket.

Twelve days out from Nantucket, the watch was astounded at the sight of a huge sperm-whale racing straight head on for the ship. There was no way open by which to dodge the raging monster and he struck the vessel such a terrific blow, that the bow was shattered and the ship began to sink. The boats were instantly lowered, water and provisions were thrown into them and they were launched—just in time, it proved, for in a few moments the ship rolled over and sank. The Azores, seven hundred miles off, were the nearest land, but the self-reliant young captain was equal to the perilous situation. Crowded into two small boats in which they suffered great hardships and were in constant danger of being swamped, young Captain Gardiner managed after eight long and terrifying days to land his crew at the Azores without the loss of a single man.

For twenty years thereafter he sailed as Master of various whaling ships with the proud record of never having had a man killed in his boat.

Once, however, in a battle with a sperm-whale, the brute caught the Captain's boat in his jaws, struck the Captain on the head and shoulders, tore open his scalp, broke his shoulder-blade and arm, crushed his left hand and broke his jaw-bone, tearing out five teeth. His young mates got him, barely alive, to the ship. His case seemed hopeless to them. None of them knew what to do. He himself had to give all directions for preparing the splints and bandages and setting the broken bones. He then ordered them into a strange port, making them carry him, although he was almost at the point of death, to the deck where he could study the headlands and pilot them safely into the harbor.

A Spanish surgeon, who came to visit him, pronounced him beyond medical aid and advised sending for a priest. The Yankee Captain, however, refused to give up and sent a messenger a long distance into the mountains for a German physician who came and dressed his wounds, secured an ambulance and took his half-dead patient off into the mountains to try to save his life.

After six months the Captain recovered sufficiently to take charge of his ship. His left hand was a gruesome stump, with two of its fingers contracted into the palm in such a way that whenever he leaped to the bow of the boat to lance a whale, he was forced to wear a heavy mitten so that his hand would not catch in the warp of the lance.

Captain Gardiner, who lived to be more than eighty-eight years old, always insisted that he had been living on "borrowed time" since the day that he had been crushed by the whale, but his mates and friends all maintained that had he not earned it by his own indomitable self-reliance there would have been no "borrowed time."

(b) *The Man Who Could Not Write.*

On the California coast, some years ago, a boy was born in a cheerless and poverty-stricken home. He was allowed to grow up by himself. No one really cared a thing about him. Desultory attempts were made to send him to school, but he managed to evade the truant officer and decided to live his own life and left his drab and miserable home for good.

He had never learned to read or write. But even in his early youth he showed signs of the gift of leadership for he became the captain of a band of young toughs that terrorized the harbor of a seaport town.

At length his love for adventure led him to ship before the

mast and visit as a rough and reckless sailor many lands, facing all kinds of dangers and living through many wild experiences.

On his return to California, he suddenly woke up to some of the ways in which his lack of an education handicapped him, and especially realized that he must learn to read and write at once. He was eighteen years old. Others would have been ashamed to go to school, but he went and studied furiously, often working far into the night at his books. He passed swiftly from one grade to another, and then reached a decision that he could make more rapid progress by himself. Without allowing himself time for anything else, he now concentrated all his energies upon the art of writing. He was determined to become an author. He wanted to write a book. But he wanted to make that book as perfect as possible.

He haunted the libraries. He never went out without a book in his pocket or under his arm. Self-reliant in his boyhood brawls and later in his wild adventures, he was now self-reliant in his reading and his persistent struggle to write and to write well. He was not content with what he did. He wrote and re-wrote story after story, and finally a short book as practice work.

Only after he felt that he had learned how to use clear and vigorous English did he write his first book for publication and named it "The Call of the Wild." It became popular at once, not only because it was a fascinating story but because of its clear and excellent style. It is a sterling example of good writing which teachers of English in schools and colleges at once welcomed and used. So it happened that the young man who could not read or write at eighteen, at the age of twenty-two saw a book which he had written used as a text-book in an English course given in one of the universities of California. All through his life Jack London showed the same spirit of self-reliance. He made up his mind to sail the southern seas and explore the islands of the Pacific. So with his own hands he built a boat not much more than thirty feet long, taught himself the principles of navigation, and fared forth in the "Snark" on the adventurous cruise of which he had dreamed. Wherever he went, to the slums of London or to the deserted corners of the world, he was a champion of the "underdog," the uneducated and the rights of the half-famished and desperate man who is down and out. But he undoubtedly would have dragged his own life out in much the same way as they had it not been for that splendid spirit of self-reliance which empowered him to win an education and a unique place in American fiction.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Where there's a will, there's a way.	"I will" can be made to mean "I can."
God helps those who help themselves.	Self-help brings God-help.
Always at it wins the day.	Stick it out and you'll conquer.
Do that which is right and let come what may.	Be true to your principles regardless of the consequences.
Faint heart ne'er won fair lady.	Only the brave deserve the fair.
Row with the oar you have.	Make the most of the material given you.
Great souls are not cast down by adversity.	Wrestling with adversity will make or break you.
God trusts everyone with the care of his own soul.	God expects you to captain your own soul.
Take the bull by the horns.	Walk right up to what you fear.
Help yourself and your friends will help you.	Some one will always lend the man a hand who is putting up a good battle against odds.
Never say die.	Don't give up. Nail your colors to the mast.

V. *Visualization—Habit-Model.*

Procure five blotters, 24″ x 19″, and of different colors—white, red, blue, black, yellow (or gold). Get a wooden box, not more than a foot deep and as long as the blotters. Stand the box on one end; knock out the other end. Gild the edges and sides of the box with Sapolin.

Get gold or red letters for the words "self-reliant," "in," "struggle," "suffering," "danger," "success." Cut the white blotter in two, so that the upper half, when the words "self-reliant in" are pasted on, will fit into the top of the wooden box, as shown in the picture.

Then cut smaller strips with the words "struggle, suffering, danger, success," pasted on. These latter are to be used one at a time, not as shown in the lower part of the picture, where two strips appear.

Secure a large picture, at least a foot high, of Lincoln or Roosevelt, or Christy Mathewson. Glue the picture to a very heavy strip of cardboard or beaver board cut in the shape of the picture. Fasten the foot of the picture to a wire spring or piece of wire that jumps back into place after being bent. Fasten the lower part of this wire to the bottom of the box.

Construct a small platform behind the figure and cover it with moss

or anything that will give the effect of ground or grass. (This is only necessary if you use the figure of Christy Mathewson.)

Then insert the four colored blotters in the box behind the figure in the following order—red, blue, black, yellow.

If you decide to use Christy Mathewson, the most famous of all American baseball pitchers, the man who was the outstanding influence for clean living and high sportsmanship in American athletics, begin with the story of his iron nerve and self-reliance in the midst of an exciting World Series baseball game, while many thousands were wildly shouting at him and the air was filled with a terrific uproar.

The red background used at this time represents "struggle," which the word "struggle" at his feet makes evident.

Have some pupil remove the red blotter—the background now is blue, which represents "suffering." Place the title "suffering" at his feet and tell how he fell a victim to tuberculosis. But even so he was self-reliant. Bend his body to one side or back and he springs into place again as Mathewson actually did when using all his splendid powers of will to bring himself back to health.

Now remove the blue blotter. The black which replaces it represents "danger." Tell of his courageous spirit as he faced a lingering death. Then remove the black, and the gold or yellow blackground may represent in his case recovery and "success" as he regained his health and won a commanding position as manager of one of the National League baseball teams. In this position until the end of his life, he showed a splendid spirit of self-reliance, using every effort to make the most of the opportunities his hard-won success had brought him.

In the cases of Lincoln or Roosevelt, these same lessons may be taught in much the same way.

XII

THE HABIT OF COURTESY

Thoughtful—Polite

The possession of courteous instincts and the practice of courtesy makes life an art rather than a broil.

In all meetings and dealings with other people, courtesy thinks first of them and their feelings and adapts conversation and action to them in the most tactful manner possible.

The practice of "being a gentleman" under all circumstances is supremely important because it cannot be done without the exercise of sympathy, understanding, tolerance, fair play, goodwill, and generosity. Nobleness of soul, fineness of feeling, genuine respect for others are back of, and revealed in, courteous words and deeds. Unfailing courtesy is, therefore, an index of good character and must be patiently cultivated by all. In the presentation of this lesson stress one and another definite habit of courtesy as extremely important and indicate how they react favorably both upon the one who cultivates them and upon all with whom he comes in contact.

I. *Point of Contact—Moral Fibre Tests.*

1. There are five candidates for president of the class. For whom would you vote?

   (a) Elsie, who is loud-voiced and cleverly elbows her way to the best seat at any entertainment or game.

   (b) Janice, who converses in a soft and mincing voice and is always trying to make teachers and pupils like her, but depending upon flattery and fulsome attentions to accomplish it.

(c) Mabel, who, though she stutters, talks a great deal but is interested in others and courteous toward all.
(d) Sarah, who is extremely clever, but because she thinks that everyone is against her she rides rough shod over people's feelings.
(e) Florence, who is a good scholar, never says much, but is generous in her attitude toward others, especially toward those who are stupid or unpopular.

2. In your experience, which are most courteous?

(a) Traffic policemen.
(b) Subway guards.
(c) Postmen.
(d) Telephone operators.
(e) Radio announcers.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Courteous	Friendly-minded, putting others at their ease	Haughty, stony, sulky, cranky, rude, making others feel ill at ease.
Gallantry	Attention shown a weaker person, courtesy with a relish to it	Boorishness, bullying, perfunctory courtesy
Honor	Take pride in and show it heartily	Mock, deride, despise
Affable	Goodwill and ease in showing it	Crude, clumsy
Polite	Apt at little services and small bits of recognition	Having no manners
Respect	Showing deference	To insult and ridicule
Amiable	Keeping things going smoothly	Irritable, cross
Gentle	A refined, cultivated air	Offensive forms of informality
Gentlemanly	Chivalrous, understanding, seldom ever puts his foot into it	Constantly stepping on other people's toes
Urbane	The perfection of good manners	Gruff, impudent, snappish
Considerate	Careful of other people's feelings	Careless or indifferent about hurting others

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The Story of Jonathan—
His gallant and unselfish attitude toward his friend David. I Sam. 18:1–4; 19:1–7; 20; 23:16–18.

(b) The Story of Jesus—

1. Reproves intolerance. Mark 9:38, 39.
2. His courtesy to children and their mothers. Matt. 19:13–15.
3. To those despised. Matt. 9:10–17.
4. To those in trouble. John 3:1–10.
5. To those who had done wrong. Luke 19:1–10.

2. Other stories.

(a) *"First in the Hearts of His Countrymen."*

During his youth, there fell into the hands of George Washington a small booklet on "Civilities." We do not know whether his mother presented it to him or whether it was the gift of a friend or teacher. But we do know that all through his life Washington was known for his innate courtesy and those qualities of mind and heart that go to make up the true gentleman.

In his early manhood when he found himself in command of an English army that was trying to drive the French from the Ohio Valley, he was known for his fairness and moderation in the treatment of his enemies.

Later during the desperate struggle of the Colonies for freedom from the government of the mother country, he was conspicuous for his courtesy and gallant conduct toward the British officers who surrendered to him as well as to those of his own army who were jealous of his position and prestige. During his two terms in the Presidency he was courteous to enemies as well as to friends, His smile was famous. Many who talked with him have described his deportment as easy, erect, affable, benevolent and noble. When he refused to consider a third term as President and retired to his Mt. Vernon home, his hospitality was unbounded. He seldom sat down to a meal without guests, and to these he universally displayed the courteous qualities of a perfect host.

French, Scotch and Italian painters insisted on sittings. They would not be denied; they felt they must paint the man whose fame had gone around the world. To him, sitting for a portrait was most wearisome. But we are told that throughout these sittings he was always affable and considerate of the feelings of the artist who happened to be at work.

On one occasion, however, when he had been thoroughly exasperated by an unpleasant political conversation with Colonel Payne, he arose and made an offensive remark to him. Colonel Payne leaped to his feet, and before Washington dreamed of the need of defense, knocked him down. In that day, such an attack was an insult that was always followed by a challenge to a duel. But the next time Washington met

him, he courteously greeted him, reached out his hand and said: "Colonel Payne, I used language that was unbecoming a gentleman and you promptly knocked me down. If you have had sufficient satisfaction, let us be friends."

The class may be interested in working out a character acrostic using the letters of the name of the "Father of his Country" as the first letters in the qualities which distinguished him as a great and true gentleman.

The following is merely a suggestion and may be improved on by the pupils:

Gentlemanly
Energetic
Orderly
Resolute
Generous
Efficient
Wise
Alert
Self-controlled
Heroic
Independent
Natural
Gallant
Trustworthy
Optimistic
Noble-minded

(b) *Courtesy that Did Not Fail under Fire.*

Great Britain was aroused to a pitch of excitement that bordered on panic. The Sepoy rebellion had developed into one of the worst mutinies in history and threatened to wrest India from the crown. Hundreds of British officers were shot down by their own Indian troops whom they had trained and believed loyal.

Various British garrisons had been massacred, and others were surrounded and besieged. One of these latter was stationed at Lucknow. The garrison consisted of somewhat over a thousand soldiers, fewer than four hundred of whom were British. The rest were loyal Indian troops. Besides the soldiers, the compound contained many British women and children who had been gathered into it for safety's sake. Upon Brigadier John Inglis fell the responsibility of saving all these loyal men and women from massacre.

Week after week the besieging army of more than ten thousand

Indian troops poured all manner of volleys into the garrison. Tunnels were made by which the mutineers sought to blow up the most important buildings in the compound. Night and day saw fresh additions to the number killed. Soon the women and children had to be put on short rations as well as the men. Then the children began to die.

The commandant finally got word to General Havelock that the effective forces of the defense in the garrison at Lucknow were dwindling and could hold out only a short time longer. Havelock gathered a small body of men and rushed to the rescue. But overwhelming hordes of Indians fell upon his forces and compelled him to retreat when he was almost within striking distance of the now desperate garrison.

It was this repulse which aroused Great Britain to fury. That heroic group of men, women and children, it was agreed, must be saved at any cost. The best general in the British armies was chosen and his orders were to take the chief command over from General Havelock and press on to the relief of Lucknow. It was a most signal honor as well as a serious responsibility. So Major General James Outram hurried to the front to supersede General Havelock and attempt to make good where Havelock had failed.

But when General Outram got on the ground and learned all that Havelock with his meagre force had really done, he congratulated him and courteously but deliberately declined to obey his own orders and take Havelock's place as commander-in-chief. So great was his admiration for what the man he was delegated to supersede had accomplished, that General Outram said to him: "I not only refuse to take command, but shall gladly serve under you until Lucknow has been relieved and you have completed the heroic task you have so indomitably attacked."

When the thrilling day came on which Lucknow was entered by the relieving troops and the starved garrison went wild with joy, Brigadier Inglis turned to General Outram for his day's orders. General Outram at once replied: "General Havelock is still in command today."

At length it was decided to evacuate Lucknow. On the day of its evacuation, Brigadier Inglis stepped aside to allow General Outram to pass out of the fortified compound so that he himself could be the last officer to leave the compound.

Although it was the custom of the General in Command to be the last to leave, General Outram with rare courtesy did not stand upon his rights, but grasping the hand of Brigadier Inglis, said: "We will leave together." So together they went out, and it was not long before Brigadier Inglis on the hearty recommendation of General Outram was promoted to the high rank of Major General.

IV. *Protection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Politeness costs nothing, and gains everything.	Politeness loses nothing by not acting as its own paymaster.
In courtesy, rather pay a penny too much than a penny too little.	Always add a little for good measure in dispensing courtesy.
Politeness is benevolence in trifles.	Politeness can do a business of millions in five and ten cent items.
Manners make the man.	Your manners may make or mar your career.
All doors open to courtesy.	Courtesy is a master-key.
Hat in hand goes through the land.	Courtesy is good at any gate as a ticket of admission.
One never loses by being polite.	Politeness can be counted upon not to injure you.
Politeness is to do and say the kindest things in the kindest way.	Politeness pours its oil before the waters get troubled.
To be truly polite you must be so at all times and under all circumstances.	True politeness puts on a continuous performance.
Manners take one far in the world.	Good manners give you a wide choice as a tourist.
The greater the man, the greater the courtesy.	Courtesy grows in finish and charm with your growth.
The way to good manners is never too late.	Anyone may go to a school in good manners any time.
Politeness is the art of rendering what is due.	A gentleman gives everyone present his individual share of attention.
Evil manners soil a fine dress more than mud.	Rudeness muddies more than mire.
	Bad manners cripple even men of substance.
Manners are the happy way of doing things.	Do things graciously and you will not fail of good manners.

V. *Visualization—Habit-Model.*

Secure a piece of wall-board about four feet square. (If wall-board cannot be obtained paste large pieces of cardboard together so that they will not warp.) Cut out a circle. Use a board about three feet long as a standard, and make it stand in an upright position by means of irons such as are used at the base of Christmas trees.

Bore holes near the top of the wooden upright and through the center of the wall-board circle. Cut a clock hand out of tin, copper or

wood. Bore a hole in the base of the hand and fasten a bolt through the hand, the clock and the upright.

Secure letters (large, 17 of letter I, 5 of letter V, 4 of letter X) and have the pupils (during the week) fasten them to the clock, taking care to have the numbers read from the center as in the accompanying cut. In red letters, if possible, place the words "Courtesy" and "At All Times" on the face of the clock. The words "At All Times" should be larger than those shown in the cut. To these words may be added the words "To All."

Then get various pupils or classes to add the words on the margin of the clock as indicated: "Parents, family, friends, teachers, the aged, the young, servants, tradesmen, members of other races, of other nations, officials, opponents."

When the clock has been assembled, get some pupil to turn the hand which is at twelve slowly all the way around back to twelve beginning at one as you talk or draw out from the school, indicating the way in which courtesy can be shown to parents. Do this with all the groups that follow—family, friends, teachers, etc.

Suggest the possibility of fixing the words on the face of the clock, "Courtesy, to all, at all times," so firmly in our minds that whenever we see a large clock in a tower or on a wall, we shall also see those words, "Courtesy, to all, at all times." This will link the clock with courtesy, and the thought of time with that of trying to be courteous at all times.

XIII

THE HABIT OF ACCEPTING RESPONSIBILITY

Solving Fresh Situations—Tackling New Undertakings

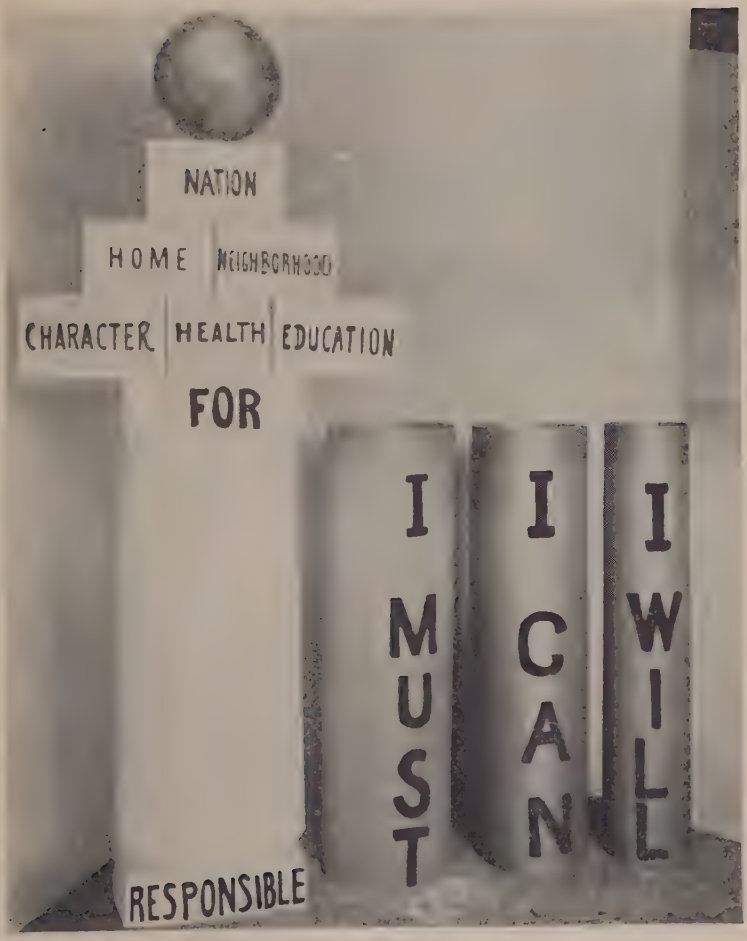
When parent or teacher faces a child with some new responsibility, the answer often is: "No, I might not succeed"; "That's too hard for me"; "I haven't time"; "I've never tried it before." With these well-worn excuses, the boy or girl seeks to evade untried ventures. He may either fear failure, or be trying to slip out of the physical and intellectual hard labor that he thinks it will require.

This cowardly attitude must be changed, or the man that the boy makes will be a failure; and it should be done early in his life. Accepting a new responsibility should be held up before him as an adventure which he cannot afford to miss, as a chance to show the stuff he is made of, as an opportunity to grow in strength and self-reliance.

The idea of being a pioneer is most attractive to the average boy. As far as ambition goes, he would much prefer to be a pioneer instead of a camp-follower, or a routine person who always has to do just what others do. He admires the man who is willing to try the untried, those who find new ways of accomplishing difficult tasks or solving extra hard problems.

A positive, cheerful attitude toward the acceptance of a new responsibility can be developed into a habit which will go far to insure success and happiness to the child in his early and later years. One of the most

ACCEPTING RESPONSIBILITY



worth-while things that can be done by parents or teachers can be accomplished by a wise placing of new responsibilities upon the children in their charge.

I. *Point of Contact—Moral Fibre Tests.*

1. Peter in a serious emergency is called upon to run a neighbor's gasoline engine which is made unlike his own. What should he say?

   (a) I can't do it.
   (b) I fear I'll fail if I try.
   (c) If I smash the engine, it will not be my fault.
   (d) I'll try it anyway, and do the best I can.

2. Louise is suddenly faced with the necessity of cooking a meal in the absence of both the cook and her mother. What should she do?

   (a) Refuse to make the attempt.
   (b) Call in one of her friends to help.
   (c) Do the best she can herself.
   (d) Ask her father to take the family to a restaurant.

3. James refuses to be chosen chairman of the entertainment committee of his class. What do you think he is most afraid of?

   (a) Being misjudged.
   (b) Being criticized.
   (c) Making a failure of it.
   (d) The new problems he will have to face.
   (e) Being called upon to make an accurate accounting of the funds.

II. *Definition—Valuation.*

Words, phrases and their opposites connected with the thought of accepting responsibility.

ABSTRACT	CONCRETE	OPPOSITE
Accountable	Accepting a trust, saying yes to a request or duty	Side-step, shirk, derelict
Willing to try	Hopeful that an actual tryout will bring out the necessary qualifications	Afraid they will let themselves in for too much
Obligating one's self	Signing up, accepting office	Refusing to be tied down

Responsible	Does not need to be prodded	Side-stepper, slippery, contract breaker
Answerable	Conduct that the doer stands behind	Conduct that the doer repudiates or refuses to be accountable for
Fulfilling an obligation	Keeping faith with one's self	Playing truant, showing a streak of yellow
Incurring responsibility	Readiness to carry a share of the load	Readiness to share in the fun but not in the work
To be sponsor for	Stand back of, agree to step in and carry out if necessary	Wash one's hands of, let things slide
Commit one's self	Say yes to, give a promise, make a pledge	Slip out of, go scot free
Self-reliance	Going ahead energetically	Depending on others, hang-dog, irresolute, hesitating
Venturesome	Not afraid to tackle a hard or untried job	Would rather not give anything new a trial
Initiative	Self-starting and not easily stumped	Inert, hating to start a thing, waiting for some one else to lead off
Useful	Capable, both willing and competent to lend a hand	In the way

III. *Illustration—Inspiration.*

1. Bible stories.
   (a) A man who accepted responsibility for a whole nation at a most critical time. Joshua 1.
   (b) A man undaunted by the task of rebuilding a city that lay in ruins. Nehemiah 2.
   (c) Story of the Talents. Matt. 25:14–29.
2. Other stories.
   (a) *The Man Who Risked Disaster to Save an Enemy.*

The hero of Victor Hugo's "Les Misérables" was a convict, Jean Valjean. His prison record had branded him for life. Wherever he went, however he attempted to atone for his past by an honorable and useful career, the nineteen shameful years in the prison galleys of Toulon hung over him and threatened to rise as a horrid ghost and damn him in the estimation of those whose confidence he might have patiently sought to win.

In a little town by the sea, into which he slipped as a stranger, he established a business which during the course of years grew to such proportions that Jean Valjean, known by the name of M. Madeleine, finally became the leading citizen.

Everybody trusted and respected him. The people elected Jean Valjean mayor; they really knew nothing of his past, but they supposed that he belonged to the family of the beloved bishop of a distant province. Only one man, Father F., looked upon his rise to power and success with jealousy and feelings of enmity.

One day the Mayor-elect chanced to hear an outcry in a neighboring street. Pushing his way in through the crowd, he discovered that his enemy, Father F., was in serious danger. The horse which he had been driving had fallen. With his hips broken, the poor creature was unable to rise. In some way, Father F. had been thrown to the ground and caught underneath the heavily laden cart. Rain had fallen for two days, and the wheels of the cart, which were slowly sinking deeper into the mud, threatened in a few moments to crush out the life of the victim. Javert, the chief of police, had sent for a jack, but it would take many minutes to bring it to the spot and place it in position. Jean Valjean offered ten louis to anyone who would crawl under the cart and try to raise it and thus save the life of Father F. No one ventured. He raised the offer to twenty louis, but still no one moved. The crowd saw that it was impossible for any one of them to be of real help. Looking searchingly into the eyes of Jean Valjean, Javert suddenly began to speak: "It is not because of unwillingness to help that no one of us ventures the task. It is because there is no one here who is strong enough to lift that terrible weight. In all my life I have known of only one man who could do it. He was a convict at Toulon; his strength was terrible."

While he was speaking, his anguish drove Father F. into wild cries, pleading for someone to end his pain. For a moment Jean Valjean stood in silence, then with a swift movement he threw off his coat, and before the crowd knew what he was about he was deep in the mud under the cart, trying to bring his elbows and knees together so that he could raise the tremendous weight with his back. Twice he made heroic attempts, but the cart was settling still deeper. With his last breath the dying man besought his would-be rescuer to leave him and save himself while there was yet time. Just then the cart slowly began to rise. Jean Valjean had rallied almost superhuman strength to the task, and was lifting the cart with its terrific weight into a position where the crowd was able to leap to his help and draw Father F. out from his perilous position.

When at length Jean Valjean picked himself up, and the crowd surged around him with shouts of admiration, his eyes calmly sought the eyes of Javert, chief of police, who knew that he had now found his man. Jean Valjean had counted the cost:

he had risked all those upright years had won him as an ex-convict to save the life of an enemy; he had faced public disgrace anew, which was worse than death to him, and the wondering people saw a light appear in the face of the man whom they had known as M. Madeleine which revealed a spirit tranquil, poised, unmoved by any consideration except by that of self-sacrificing love for his fellow-man, and the willingness at any cost to himself gallantly to accept responsibility when another needed his help.

(b) *Never Afraid to Undertake.*

Early in life, Israel Putnam formed the habit of volunteering to accept responsibility when others refused or said that certain things could not be done. He thought there was always a way to do anything and was willing to take a try at finding it.

In Pomfret, Connecticut, in 1757, where he lived as a young man and had a sheep and fruit farm, he and his neighbors were seriously troubled by wolves. Organized effort finally succeeded in ridding the county of these destructive beasts, with the exception of one great wolf that had successfully defied all attempts on her life.

One morning Israel Putnam awoke to find that more than sixty of his sheep had been slain by this lone wolf. People told him it was impossible to get that wolf. He, however, formed a deadly determination to kill her. After many efforts he succeeded in tracking the dangerous beast to a cave, and when every attempt to smoke her out had failed, he boldly descended far into the black and narrow cave and at the very moment that the wolf leaped at him, shot her dead.

Putnam enlisted a dozen years later in a war against the French and Indians. In a sudden attack by the Indians against one of the northern-most settlements of the province of New York, a party of soldiers had been cut off. There seemed no possible escape for them from massacre, but Putnam agreed to rescue them. Securing an old barge, he rushed the soldiers on board and to their horror started head on down into the dangerous rapids of the Hudson River just above Fort Millar. By his intrepid and masterful work at the helm he finally brought the tossing craft through the thunders of the rapids and the soldiers landed in safety at the Fort.

Three years afterwards Putnam was serving under General Amherst in a march upon Montreal. The way was blocked by a French fort, guarded by two schooners, the larger of which carried twelve cannon. General Amherst in desperation exclaimed: "I wish there were some way of taking that infernal large schooner."

Putnam volunteered to remove it from his path. General

Amherst smiled incredulously, but finally gave this Connecticut Yankee permission to try in spite of the seeming impossibility of the task. Putnam chose six fearless men, and they crept up with muffled oars under the stern of the schooner, drove wedges between the stern post and the rudder so that it would be impossible to steer when once the ship got under way. Then they worked their way around to the bow, cut the anchor cable and escaped in the darkness.

Soon the schooner began to drift helplessly down stream and morning found her stranded in a place where she was forced to strike her colors and surrender to General Amherst.

During the days just before the war of liberation broke out, Putnam was deeply concerned over the sufferings of the people of the beleaguered city of Boston, and for their relief took it upon himself to drive a flock of one hundred and thirty sheep from his own farm in Connecticut to Boston.

In April, 1775, while he was ploughing, word reached Putnam that he was needed to resist the advance of the British near Boston. His plough was left in the furrow, and without a moment wasted in putting on his uniform he leaped to his horse and galloped to Cambridge.

In the battle of Bunker Hill General Warren refused to perform his duties as the ranking officer. There was no hope of a victory, but General Putnam fearlessly agreed to take charge and was able, after securing what proved to be a moral victory, to withdraw and fortify Prospect Hill.

The same thing happened in the Battle of Brooklyn, where General Greene was seized with fever and General Putnam was suddenly asked to take command of the five thousand half-trained Continentals that were facing an army of twenty thousand British veterans. Although forced to retreat, the resistance of his men was so obstinate that it gave Washington time to place his troops in fortified positions north of New York.

Throughout his life Israel Putnam fearlessly accepted responsibility again and again, and as a result often accomplished what seemed impossible.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Nothing venture, nothing have.	You get nothing unless you risk something.
Heaven helps those who help themselves.	Self-help wins God-help.
Lost time and opportunities can never be recovered.	We pass this way but once.

If at first you don't succeed, try, try again.	Force your mistakes to teach you how to succeed.
Small undertakings give great comfort.	Little ventures will make you venturesome.
Opportunity knocks but once.	Opportunity insists upon a prompt answer.
The useful and the beautiful are never far apart.	Use and beauty are twins.
Study to be useful.	Make yourself count.
It is better to risk than to delay too long.	Plunge in rather than take too long to make up your mind.
Use makes perfect.	Skill comes from much experience.
Rest is won only by work.	Work gives zest to rest.
As a thing is used, so it brightens.	Use keeps the hoe polished.
Everyone who does the best he can is a hero.	Toeing the mark will make you over into a hero.
Whatever thy hand findeth to do, do it with thy might.	Whatever is worth doing at all is worth doing well.
Be not simply good, be good for something.	Be not only good but capable.
The reward of doing one duty is the power to do another.	Filling one post well puts you in line for promotion to a harder one.

V. *Visualization—Habit-Model.*

Secure four large sheets of cardboard—white, yellow, orange, red. If these colors cannot be obtained substitute others, but be sure to have one white.

Then roll these sheets, the white one first, to make a pillar with a diameter of approximately six or seven inches. The outer edge of the cardboard is then fastened with a series of round-headed brass clamps or pins, the ends of which are pressed through the inside layers of the cardboard and bent or clinched. This forms a solid roll or pillar. White surgeon's plaster may then be used to cover the clamps and secure the outer edge of the cardboard so that it fits down closely to the portion around which it is rolled.

Another pillar is constructed of the yellow cardboard in the same manner, just small enough to fit into the white pillar. Still another pillar is made of the orange which will fit into the yellow, and a fourth one of the red which will fit into the orange.

Find a small square box a trifle larger in diameter than the pillar which can be used as its base. Take the cover off, turn the box over and cut a hole into it large enough to insert the pillar. On the front

of the box used as the base, paste the letters, or use ink or crayon to write the word "Responsible."

If possible secure a round box, a trifle larger in diameter and fit it on the pillar. Then take the top of the square box used for the base and place it on top of the round box, which will give it the appearance of a Doric capital. Paste or draw the word "For" on the front of the square box forming the top of the capital.

Paste the words (or draw them) on the front of the yellow pillar "I must." On the third pillar (orange) paste or draw the words "I can." On the fourth pillar place: "I will."

Now you are ready to talk to the school about pillars—what they are used for, and the different kinds, Doric, Ionic, and Corinthian; how they are responsible for carrying heavy loads, how they must be strong, how worse than useless and really dangerous they are, if they are weak.

Then suggest that a human pillar can make himself strong by putting certain thoughts into his make-up—for example, the thought of "I must." Slip the "I must" pillar into the white one and call attention to its increased ability to hold up heavy loads without bending. Do the same with the "I can" pillar, noting again the increased strength that comes with thinking "I can," or "I am able to do this hard thing"—confidence, courage, etc. Then slip the "I will" pillar in. This adds great rigidity and makes the carrying of almost any load possible. Now put some weight on the composite pillar that will show how strong it is.

Then take six small boxes (the same size is best) and mark them as in the picture: "Health," "Character," "Education," "Home," "Neighborhood," "Nation."

As you add each of these boxes, and have them held in place by some pupil, talk of the responsibility that each child has for holding them all up. Then place a globe, or a round box on top marked "World" and explain the responsibility that we all have for the peace and welfare of other nations and in fact for the whole

world. The box marked "World" should be weighted with sand or some other weight in order to hold the other boxes in place.

Then have the pupils take their hands away, and talk about the possibility of each one carrying his share of the world's load.

LEARN
FROM
LIVES
WHOSE FRIENDLY
RAY,
CAN WARN OF
ROCKS, AND
LIGHT
YOUR
WAY

XIV

THE HABIT OF LEARNING FROM OTHERS

Teachable—Hungry-Minded

In the pre-adolescent period, as well as in the early adolescent years, the child is not naturally social-minded. But in these years his attention is somewhat distracted, however, from self, and his new interests lie in the direction of hero-worship and the adventures connected with making new friends. At this time the parent or teacher has the best opportunity to lead the child to form the habit of acting upon the discriminations which he makes between the people with whom he comes in contact or those he meets in the books he reads. The child glories in, or dislikes, the characters that he meets with a heartiness of feeling which may by training be utilized to great advantage. Wise direction will lead him, first, into the habit of taking that which he accepts as admirable in others and adding it to his personality-picture and then incorporating it in his life; second, of taking that which he discerns to be unattractive and undesirable in others and making persistent efforts to cast these tendencies out of his own nature.

Learning from others should also be made to mean willingness to accept criticism—the opposite of the know-it-all attitude. Otherwise a first-rate boy may remain unconscious that he is a victim of this know-it-all attitude himself, which he can perceive so clearly and condemn as so exasperating in others.

"Learning from others" also leads by many paths right into the whole subject of the "give and take" of

real friendships and the secrets of mental and spiritual growth. Few other habits indeed are more important for a parent and teacher to stress.

I. *Point of Contact—Moral Fibre Tests.*

1. Which of the following would make the most valuable friend?
2. Which of these boys when he grows up will be the most likely to be chosen President of a radio corporation?

   (a) Joseph—is a good talker, but thinks that he knows all there is to know about radio, that his hook-up is perfect and that others who do not do as he tells them are only dubs.

   (b) Ernest—is full of fun, but never sure of anything, does not seem to have a mind of his own, changes his radio hook-up every few days, takes everything that is told him by the last person with whom he has talked as the final word on the subject without stopping to ask whether that person is trustworthy.

   (c) Everett—is slow and reticent, but has definite ideas of his own, reads the radio section of the newspapers, goes to radio exhibits and lectures and discusses various hook-ups with his friends, keeping an open mind for anything new that looks as if it might be an improvement.

   (d) Albert—is easy going, easily satisfied, optimistic, feels that experimenting is too much trouble and hard work, gets impatient if others criticize his hook-up or the number and distance of the stations he is able to get and is lazily contented with what he has and does.

3. Which of these girls will be most likely to win honors and happiness in life?

   (a) Beryl—is making a dress for herself. She will ask the advice of her girl friends, but becomes impatient at once when her mother offers a suggestion.

   (b) Cordelia—has volunteered to cook a meal, but gets mad right off at the suggestion that she has not left the cake in the oven long enough.

   (c) Esther—has learned to use a typewriter and is doing some letters for her father. But when he asks her to correct her many mistakes, she is peeved and insists that it is mean to hunt for mistakes.

(d) Emiline—is reading to her blind aunt. She never pauses at the commas or even at the periods. When her aunt points out this bad habit, she flares up and tells her aunt that if she doesn't like the way she reads she can get someone else to do it.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Teachable	Hearty appetite and good digestion for new ideas	Mind closed and determined to stay closed, mentally unambitious
Responsive	Mind takes hold right away	Refuses to join in
Open-minded	Giving fresh arguments or new proposals a fair hearing	Set, knows-it-all, hidebound, narrow, prejudiced
Docile	Not ashamed to be seen taking instruction	Touchy, thin-skinned about exposing one's ignorance
Imbibing knowledge	Thirsty to learn	Rather do something else
Enlightened	In touch with what is going on in the world	At an intellectual standstill, densely ignorant
Adaptable	Able to fit in.	Unable to mix in, unaccommodating
Tolerant	Able to get on well with those who think differently.	Uppish and quarrelsome toward those who think differently
Progressive	On their way	Staying still, marking time, in a rut
Understanding	Quick to sense another's point of view	Slow to catch on
Educable	Willing to be drawn out	Refusing to leave one's shell
Persuadable	Open-minded, tolerant and understanding, all three in one	Opinionated
Favorable to	Disposed to help make things go	Cross-grained, offish, unwilling
Hungry-minded	With minds determined to exercise and grow	No hand to study.

III. *Illustration—Inspiration.*

1. Bible stories.

Samuel and Eli. I Sam. 3:1–19.
Joshua and Moses. Deut. 34:8–12; Joshua 1.
Mary and Jesus. Luke 10:38–42.
Saul (Paul) and Ananias at Damascus. Acts 9:10–22.

2. Other stories.

(a) *The Boy with Another Pair of Eyes.*

Michael sat enthralled at the feet of an old soldier named Baba Batikin. The Servian ballads which the veteran recited so eloquently to his boy friend pictured the struggle of his country for freedom from 1389 down to the time of Karageorge, who finally drove the Turks out of Servia. This old man stirred in Michael his first thrills from the high traditions and ideals of the gallant defenders of his native land. His father not only taught Michael farming, but gave him lessons in rugged honesty. Idvor, Michael's native village, had won its freedom. But suddenly the Emperor decided to turn the borderland in which Idvor was located over to Hungary. Michael's father said to his son: "Now thou shalt never be a soldier in the Emperor's Army. He has broken his word. We despise a man who is not true to his word."

Michael's mother, who was deeply religious, had chosen St. Sava, the great educator of Servia, as her patron saint. She said to Michael: "My boy, if you wish to go out into the world you must provide yourself with another pair of eyes—the eyes of reading and writing."

Thus it was that with a warm love of freedom and honesty and a great ambition for learning in his heart, Michael, after overcoming many obstacles, found himself in New York, an immigrant stranger, with five cents in his pocket. His initiation into American life was a job at driving a span of mules on a Delaware farm. The boy did his work well but could speak no English. Finally the daughter of the farmer took pity on him and taught him not only the English language but American history. He was quick and eager to learn.

After another unprofitable experience on a second farm he went back to New York and found work in a cracker factory on Cortland Street. He got acquainted with Jim, the engineer of the boiler-room, and discovered that he was brimful of practical philosophy.

So Michael spent as much time with him as possible, learning how to run the machinery of the boiler-room and mastering much of Jim's quaint wisdom.

It was from Jim also that he learned how to control his fiery temper and to persist in perfecting himself in anything he undertook to acquire. Said Jim to Michael: "Practice makes perfect—here in the boiler-room everything is under control —and even in a boiler-room, as full of all kinds of tricks as is human life, perfection knows no difficulties that can stump it."

There was another employee of the cracker factory from whom Michael also found that he could learn. His name was

Bilharz, and though he was a sharp-faced, rather disagreeable man, he knew Latin, Greek, music, theology, and could recite much of Shakespeare and Goethe. Under his influence Michael memorized the Declaration of Independence and many speeches of Patrick Henry, Daniel Webster, Lincoln and other famous Americans. Longfellow and Bryant were his favorite American poets.

Henry Ward Beecher was another powerful formative influence in Michael's growth. It seemed to him that the eloquent Brooklyn preacher was preaching truths everybody might well heed and not to any particular creed.

So, learning what he could from his associates and from public men as well as from his teachers at the night school which he attended in Cooper Union, Michael at last became advanced enough to enter the classes of Professor Webster at the Adelphi Academy in Brooklyn, where he prepared for his college course at Columbia University.

The strange lonely Servian boy, it turned out, had learned so much during those five years from those with whom he worked and lived that he made a remarkable record at Columbia and graduated with high honors, specializing in electro-mechanics and going to Europe to continue his studies under many famous scientists.

On his return Columbia made him a Professor, and during the World War, when the problem of communication between aircraft in flight demanded solution, he developed in its laboratory one of the great marvels of the age—the radio telephone—for which achievement he was publicly thanked by the President of the United States.

In his hungry-minded search for the truth, whether from the lives and lips of friends and teachers or in the experiments with the forces of Nature, Michael Pupin had fulfilled the highest hopes of his wise and devoted mother, who had insisted on his possessing "an extra pair of eyes."

(b) *Up From Slavery.*

During the last days of slavery in the United States, a boy was born in one of the tumble-down cabins of a Southern plantation who was destined to become a great leader and benefactor of his race.

There were no windows in the cabin which he called home, and the children never knew what it was to sleep on a bed.

But the mother of the boy was ambitious, and he himself was quick-witted, observant, and eager to learn from anyone or anything he saw.

This desire to learn from others, more perhaps than any other quality which he possessed, was the key to his truly great

career and the commanding position which he came to hold in the thoughts of his countrymen, white as well as black. In his childhood this little boy, whose parents had just been freed from slavery by Lincoln, found that there was not one colored person in the section in which he lived who could read or write. In some way his mother procured for him an old Webster's blue-back spelling book and he went to work, determined to learn how to read.

As soon as he was old enough, he was forced to go to work in a salt-furnace to help support the family. But this did not keep him from carrying out his purpose, for he persuaded a teacher to give him lessons at night.

He had never worn a cap, but now he felt he must have one like the other boys with whom he worked. Instead of buying one for him, his mother took two old pieces of cloth and sewed them together in such a way that they made a covering which would stay on his head. This was a lesson which he never forgot, for she insisted that they must not wear anything showy that made others think them better off than they were, but which they could not afford.

Later he went to work in a coal-mine. One day he overheard some men talking about a wonderful school for colored children called Hampton, far off in Virginia. He crept close up to hear more and there in the blackness of the mine he made up his mind that he would go to that school.

Years passed, but he never faltered in his purpose to attend that school. An opportunity was finally offered him to work in the household of a General. Mrs. Ruffner, the General's wife, was a New England woman with such stern ideas of an immaculate house that she was feared by all whom she employed. No one could satisfy her. But the boy Booker was not so sure and after a few weeks managed not only to please his exacting mistress but learned from her habits of order and cleanliness which were invaluable to him throughout his life. She trained him to keep her house and yard in perfect condition and he always remembered that strenuous experience, especially whenever he entered a dirty street, an unkempt garden or a disordered room. Then instinctively he felt an urge inside to clean up and put things to rights.

So Booker T. Washington went through his boyhood experiences learning from all around him.

After great hardships on the way, at length he reached the place of his dreams, the Hampton Institute. With high hope he presented himself to the teacher in charge. She, however, kept him waiting so long for an audience that he was sure she would turn him away. He was in despair. At last she seemed to relent and showed him to a school room near by

that needed cleaning. He set to work with a will, swept the room three times, removing every chair and bench, then dusted the room thoroughly four times. As soon as the teacher had inspected his work she at once accepted him as a student.

At Hampton, Booker met the man who influenced him more than any other human being—General Samuel C. Armstrong. The General was one of earth's great noblemen, wholeheartedly devoted to the elevation and education of the Negro race. Booker T. Washington patterned after him, and as General Armstrong had built Hampton Institute, Booker T. Washington built Tuskegee, making such a success of his educational venture that he was invited to tell its story throughout the United States. Harvard University honored him with a degree, and both abroad and at home crowds swarmed to hear his eloquent appeals for the people of his race.

Toward the end of his life he said: "The older I grow, the more I am convinced that there is no education which one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women."

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Live to learn and learn to live.	Living and learning are pals.
It is always safe to learn, even from our enemies.	There is no safety in ignorance.
Learn wisdom from others' follies.	Take it for granted that what burns another's fingers will burn yours.
Live and let live.	Grant to others as much leeway as you ask for yourself.
Learn, but learn from the learned.	Use your head in selecting your models.
'Tis wise to learn, 'tis Godlike to create.	To preserve is good but to add or invent is better.
Seek and ye shall find.	The man who will not take no for an answer finally gets his yes.
No man was ever wise by chance.	Wisdom is not won by luck.
Wisdom is the principal thing; therefore, get wisdom.	Knowledge is the auto but wisdom is the skillful driver.
To know all is to forgive all.	Again and again dislike is a sign that you do not know the one disliked well enough yet.

V. *Visualization—Habit-Model.*

The lighthouse shown was a picture about three feet high, which appeared in an advertisement. White paper was pasted over the advertising lettering, and the legend inserted, "Learn from lives whose friendly ray, Can warn of rocks and light your way." A top was made for the lighthouse and added, cut in such a way that a light might shine through the orange tissue paper pasted over the porthole. At the rear of the top of the lighthouse attach a small cardboard box in which an electric light bulb is placed. If an electric connection cannot easily be made, a small bulb which can be operated by means of a couple of dry cells will do.

Rocks and green tissue paper can be arranged for on the board or cardboard to which the lighthouse is fastened.

If it is impossible to secure a made-to-order lighthouse, and it is really better if you cannot, have the children make one out of a sheet of cardboard, rolled so that it will appear somewhat smaller at the top. On this roll or tower a top can be superimposed, cut according to the pattern in the picture.

Draw windows and lines on the tower as indicated.

Fasten behind the lighthouse a picture of the sea. It should first be mounted on cardboard. Then have the motto drawn or lettered and place it where it will be seen to best advantage without spoiling the good appearance of the lighthouse.

In presenting the lesson to be enforced by this habit-model, make sure that the pupils feel that they are helping to navigate a boat out on the ocean or sound or Great Lakes, and that the problem of rocks and ledges, shoals and sandbanks is a most serious one. They must be learning something every minute from what is to be seen and heard, if they are going to reach the harbor in safety. Fog and darkness make their task all the harder. Point out how one lighthouse will have a light that flares once every minute or once every half a minute so that it can easily be distinguished from another that flares once every two minutes. Have someone flash the light periodically while the explanation is given that

these signals mean that the different lighthouses are talking to everyone who can see them and telling them just where they are located and what dangers to avoid.

Make sure that the class understands that parents, teachers, friends are really lighthouses from whom it is wise for them to learn just as much as they possibly can.

XV

THE HABIT OF GOOD WORKMANSHIP

Painstaking—Thorough

The standards which determine the quality of a person's work, whether that work be manual or mental, are largely formed in youth. They are in evidence even in the child's crude attempts to build, paint or construct the thing in which he happens to be interested at the time.

It is therefore of the first importance that these governing standards be of the highest character. If the teacher can get his pupils to thinking about the standards of "good workmanship" and being so attracted by them that they resolve to make them their own, a very great thing has been done for their success and happiness in later life.

I. *Point of Contact—Moral Fibre Tests.*

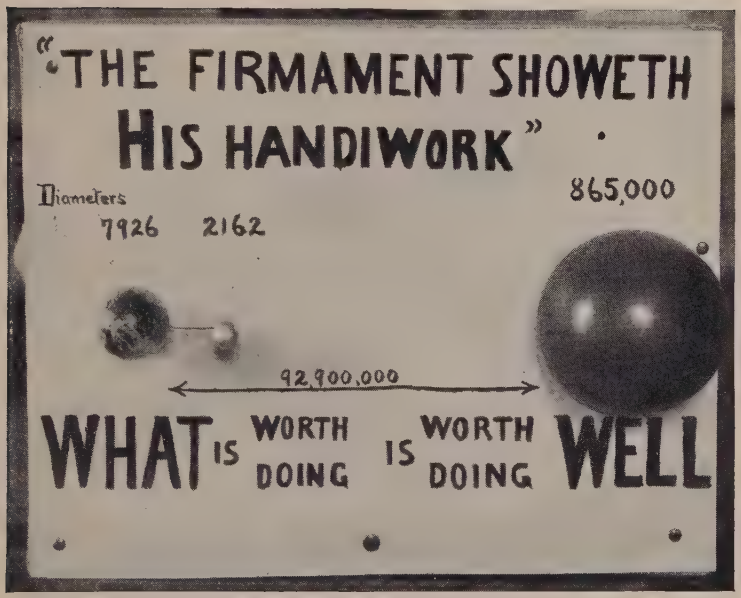
1. In his manual training class one leg of the table that Tom makes is a quarter of an inch shorter than the others. Although he knows it wobbles a bit, he says he has completed his task and leaves.

   (a) On a basis of 100 for perfect work, how would you mark him?

2. In assembling an automobile, two bolts are overlooked by the mechanic in charge. The chauffeur takes his word that the car is in perfect condition. As soon as he begins to drive, however, he feels that something is wrong, but he does not investigate. The owner is in a hurry, and tells the chauffeur to go as fast as he can. There is a serious accident, and the owner is killed.

   (a) Whose fault is it?

GOOD WORKMANSHIP



II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Thorough	No part of the work slighted	Something missing here and neglected there
Exact	Made to measure	Guesswork
Patient	Taking all the time required to do a good job	In too much of a hurry to run off and play
Persistent	Ready to do a thing all over if it is not done right	Easily discouraged
Discriminating	Exercising good judgment	Too easily suited, unobservant
Complete	The last stitch taken	Leaving a lot of loose ends
Bring to perfection	Just right	Slip-shod work
Realize an ideal	Satisfy a high standard of excellence	Get a thing out of the way as soon as possible
Accurate	Acting as a check-up on one's self	Guessing that will do
Precise	No two ways about it	Misleading, loose
Correct	Comes out right	Comes out wrong
Faithful	Doing just as good work when the boss is not around	Slows down when left to himself
Carry through	See the thing out	Lie down on a job
Particular	Exacting with himself	Letting himself off easy
Scrupulous	Afraid something will be neglected	Heedless, indifferent

III. *Illustration—Inspiration.*

1. Bible stories.

(a) The workmanship that went into one of the ancient Wonders of the World, Solomon's Temple. II Chron. 2:3:4:5.

(b) A great task completed against tremendous odds, the Wall around Jerusalem. Nehemiah 4:5:6.

2. Other stories.

(a) *The Tunnel that Defied Time.*

More than three hundred years before the Christian era, Rome was at war with Veii, a neighboring city. For ten years the Roman forces stormed Veii but without avail. At last, Roman envoys went to the Delphic oracle to beg for help, and ask for some word that might aid them to take the city and put an end to the war.

That word was a command to empty the great mountain lake of Albano. The promise was given that if a tunnel were cut through the mountain that hemmed it in, and the level of the water in the lake lowered, Rome would succeed in its ambition to capture Veii.

The superstitous Romans believed the oracle and began work at once. For a mile they bored through the mountain crater that held the lake. The task seemed practically impossible from the start, but with the masterly thoroughness and perseverance of the ancient Roman training they persisted. The tunnel they made ran at places three hundred feet below the surface. At length, the waters of the great mountain lake rushed through the tunnel down into the plain. Then the Romans went right to work by the same methods and constructed a tunnel under Veii and the city that had withstood their every attack for ten years was captured.

Today visitors are taken in a boat along the shore of Lake Albano to the opening of the tunnel called the Emmisario, and there they are shown a massive arch and led through that arch into a great stone vault. Through this vault the torrent from the lake pours into a rock passageway eight feet high and three and a half feet broad. The old fisherman-guide then lights a candle, fastens it on a small board and placing the miniature lightship in the water starts it on its mile-long journey into the blackness of that crater-mountain passage. This passageway, or emmisario, is constructed of hewn stone for its entire length and although a torrent of water has rushed through it for over two thousand years, no repairs have ever been necessary. The stones were fitted together so snugly that all these years no upheaval of earthquake or pressure of ice has ever affected this masterpiece of Roman masonry. It remains today a triumph of engineering skill and a tribute to the perfect workmanship of those by whom it was planned and executed.

(b) *Stick-to-itiveness that Won.*

A boy was once asked to define the term stick-to-itiveness. He promptly said that it meant "do it till you do it." A certain boy named Charles Darwin would probably have answered, "Do it till you do it well."

As a youth Darwin was passionately fond of collecting all sorts of bugs, beetles, butterflies and other live creatures. He was keen to know the names of all of them, to understand their differences, to discover their habits. He collected thousands of specimens, and whenever he heard of a rare bug or beetle he would travel almost any distance and undergo any hardship to add that particular one to his collection. Once he had caught two valuable beetles and was holding one in

each hand when he suddenly saw another still more rare. He had no safe place to put either of those he held, so he quickly put the one in his right hand into his mouth with most uncomfortable results, but held it there till with his free hand he was able to secure the third.

For many years he devoted himself to the study of animals and plants, until at length he had gathered so many thousands and classified and compared them so painstakingly that he felt justified in writing about his discoveries.

Here, however, his passion for thoroughness and good workmanship put a check on him. He was not willing to publish his findings until he could set them down in writing clearly and convincingly. He felt that he was exceedingly poor in English composition. So he practiced for some years to perfect himself in the art of writing. At length after twenty years of ceaseless toil he published in 1859 his first epoch-making book, "The Origin of Species."

His health had been so poor that for forty years he had never known a day that had been entirely free from pain. But this bodily suffering could not put to sleep his passion for doing everything as well as he could possibly do it.

His books aroused a storm of controversy and he was the object of attacks from all sides. But he let them daunt him nothing. In order to make sure of his ground, he read all the criticisms of his opponents and faced them fairly. He did this in no spirit of bitterness toward them but in a persistent determination to make sure whether he was right or wrong and to be able either to answer them in his own mind or accept them. He toiled over one of his books for eight years before letting it be published. Another book was not completed by him until sixteen years after he had begun the investigations on which it was based.

It was this tireless spirit of thoroughness that finally gave him his unique position as the foremost scientist of his day. Through his hard-won discoveries and the years of workmanship spent in giving them to the world, he has left an indelible impress upon all modern thought.

He was buried in Westminster Abbey—the greatest honor of the kind that could then be given his memory, but his spirit still lives in the leading men of science today.

IV. *Projection—Home Activities.*

Get your class to discuss these proverbs, choose the ones they think most important, and paraphrase or put them into colloquialisms if possible.

PROVERBS AND QUOTATIONS	PARAPHRASES
What is worth doing, is worth doing well.	Poor work spoils the workman as surely as it does other good material.
Slow but sure.	Not speed but thoroughness.
Skill and assurance are an invincible couple.	Knowing one's business and thoroughness make a good team.
Be slow to promise, quick to perform.	Promise carefully, perform promptly.
Skill is stronger than strength.	Brawn is no match for skill.
A thing well done is twice done.	A good job does not have to be done over.
The end crowns the work.	Ennoble your work with a high motive.
Don't start anything you can't finish.	Count the cost before you begin.
Your work is as good as your word.	Match your word with your work.
	Make your work your best recommendation.
A work well begun is half done.	Begin right and the end is in sight.
By the work you know the workman.	Your work speaks either a good or a bad word for you.
Small service is true service while it lasts.	Size has nothing to do with the high quality that makes service true.
Do the head work before the hand work.	Don't go off at half-cock.
Work produces virtue, and virtue honor.	Work puts substance into character.
An inch too short is as bad as an ell.	With one corner unswept you can't get a grade of 100.
Industry is applied religion.	Religion can not be lackadaisical and remain religion.
A cobbler should stick to his last.	No cobbler should try to boss his tailor.

Suggest that those who care to do so take one of these proverbs and make it the subject of a poster, coloring it as appropriately as possible.

Ask the pupils to bring to the next session of the class some article or treasure of theirs which illustrates good workmanship.

V. *Visualization—Habit-Model.*

Get a cardboard box, about 24" x 16", and paste a piece of white cardboard on the cover. Set a toy globe approximately 4" in diameter into the cover and fasten it on the back side. Fasten a piece of wire

to a small ball (to represent the moon) and attach the other end of the wire to the standard of the globe that has previously been secured inside the cover.

Then cut a hole in the cover (about six inches in diameter) and blow a toy balloon (red) up until it is just a bit larger than this six-inch hole cut in the cover, and fasten it there. This will represent the sun. Then letter or paint as shown in the picture.

In giving the demonstration, ask some pupil to give the size of the sun, another that of the earth, another that of the moon. Then have some one explain what an eclipse of the sun is like, and relate a few interesting facts in connection with eclipses—telling also when the next one is expected in your vicinity.

Remind the school of the last one observable in the United States and have the school read the quotation at the top of the model.

Then score the point that the astronomers were so accurate and their workmanship so perfect that they were able to foretell the exact time of the appearance of that eclipse within four seconds.

There was a piece of fine wormanship!

Have the school read the motto at the bottom of the model.

If this lesson comes around the beginning of a new year, it might be well to take up the subject of how quickly most New Year's resolutions are broken. Instead of a resolution, the school might make a wish, and it might be put in this way:

All I Think
And Say
And Do
I WILL
Do WELL
The Whole
Year Through.

This motto, if adopted, should be lettered and hung on the wall of the school. An award might well be made to the one who paints or draws this motto in the most original and effective way.

XVI

THE HABIT OF BEING SINCERE

Real—Genuine

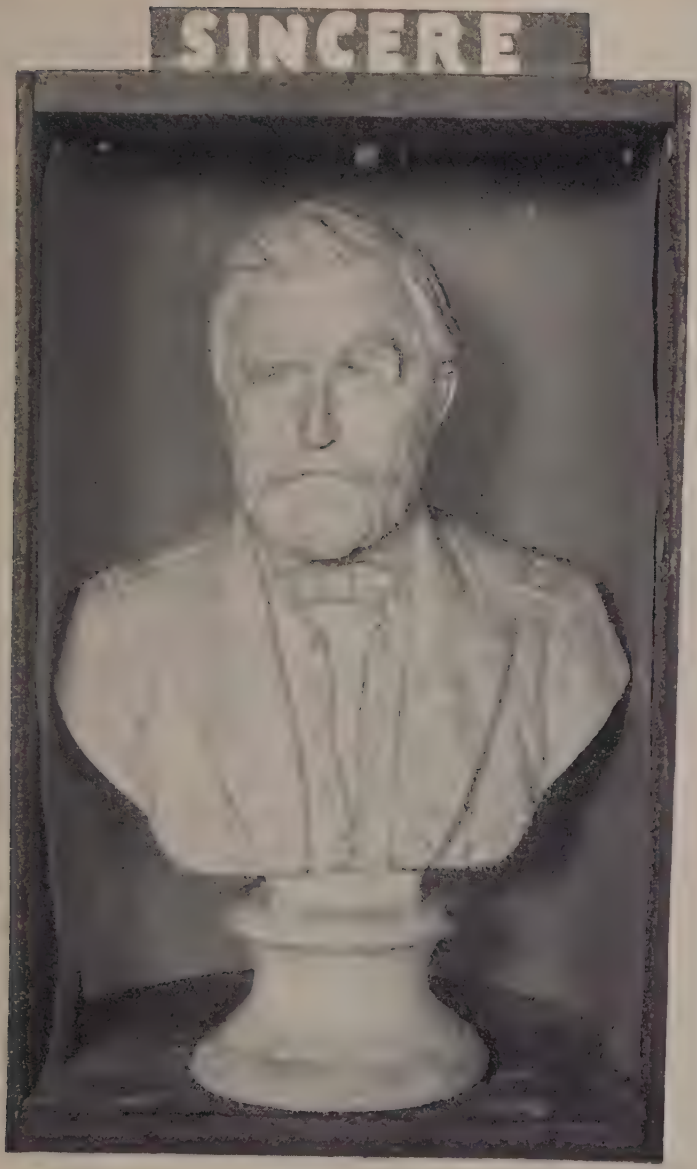
Sincerity is honesty raised to the *n*th degree. It results from a fearless, unhurried making up one's mind in regard to himself, to other people, to his immediate environment and to the world in general. Sincerity is a level-headed valuation of the relationships in which we are involved. It despises any pretense, any disguise, anything unreal or counterfeit. A sincere person is not governed by what other people think of him. He is willing to take full responsibility for what he himself honestly thinks and deeply feels and carefully values. Sincerity is not easily over-influenced by group-thinking, nor does it steer its course by the mass-conscience.

An ambition to be perfectly sincere in thought and deed and conversation is one of the essentials in the work of character building. Anything teacher or parent does to lead one of his boys to cultivate the habit of sincerity, will help color his whole future in all that concerns his friendships, his education, his choice of occupation, and his success in all the contacts of life.

I. *Point of Contact—Moral Fibre Tests.*

1. Bert has given a party. Everything has gone wrong. The guests are in a quarrelsome humor and are leaving as early as they dare. They are saying good-bye to the hostess, Bert's mother. Is it possible for them to be sincere and courteous at the same time?

   (a) George says, "I have had a fine time. Am very glad to have been included in such a jolly party."


SINCERE

(b) Tom says, "Many thanks for an especially good time."
(c) Ethel says, "I thank you for giving us such a lovely party. Never had a better time."
(d) Jerry says, "You were very kind to ask me. Thank you."
(e) Edith says, "We had a wonderful time."

2. John has painted a picture of which he is very proud. He invites four friends to look it over, and asks them how they like it.

(a) Peter likes the coloring but finds the drawing is all wrong.
(b) George who knows nothing about painting likes it.
(c) Jim does not like anything about the painting.
(d) Fred sees a half dozen respects in which it fails and could show him how it ought to be changed.

What should each of the boys say to be perfectly sincere and at the same time not to discourage John?

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Sincere	Means every word of it, nothing to conceal	Given to attempts at palming something off
Singleness of mind	Giving full attention to the business in hand	Only partly or slightly interested
Candor	Open and above board as a matter of course	Holding back something material
Direct	Straight to the point	Confused
Downright	Lets the world know just where he stands	Hesitates to commit himself
Frank	His own natural self on all occasions	Cagey, cautious
Guileless	Crediting others with being honorable	Over-suspicious
Unfeigned	No need to counterfeit	Hypocritical, playing to the galleries
Unaffected	Not a bit pretentious	Showing off, putting on airs
Square	Insisting that everything be just and fair	Crooked, misrepresenting
Ingenuous	Unspoiled, acting or speaking openly	A bit too sophisticated, playing a part, posing
Honest	Wedded to the truth for life	Victim of temptations to over-reach, unscrupulous
Natural	Neither cringing or fawning	Artificial and a sham
Genuine	Real, ringing true, subject to no discount	Counterfeit, false, or spurious

III. *Illustration—Inspiration.*

1. Bible stories.

   (a) The story of Daniel. Dan. 2:18, 4:27, 5:17–23, 6:10–23.
   (b) The story of Elijah. I Kings 18:1–29.
   (c) The story of Stephen. Acts 7.

2. Other stories.

   (a) *The Girl in White Armor.*

   Many years ago France lay broken and distracted under the heel of her English conquerors. Her armies had been defeated and scattered. The one who should have rallied the forces of his countrymen to throw off the yoke of bondage, the Dauphin Charles, was insincere, selfish and a weakling. He was even afraid to be crowned King, and none of his discouraged generals or evil-living courtiers could or would force him to play the part of a patriot.

   The condition of France which was steadily growing worse fired a young peasant girl in the little town of Domremy with a sudden access of patriotic zeal. No longer were the games with the other maidens around the "Village Tree" of any interest to her for she now felt herself called to save her country. She was simple-minded, absolutely sincere, bold, affectionate, resolute. Free from greed or personal ambition, she desired nothing for herself. All she wanted was to free France. She was convinced that she heard heavenly voices bidding her go to the Court at Chinon, inspire and lead the French armies to victory, crown the Dauphin King at Rheims, and thus save France from slavery.

   At first her neighbors thought that seventeen-year-old Joan was mad. But soon her sincerity, her unfaltering determination and her passionate devotion to their suffering country overcame their doubts. Poor as they were, they collected enough money to buy her a horse and she set out on her journey along the road that led to Vaucouleurs, declared her mission to the Court, imposed her will upon the military leaders, and clad in shining white armor, led the armies of France in a series of brilliant victories. At last the cowardly Dauphin was crowned King at the Cathedral of Rheims.

   It is a tremendous story, the full story of the noble part that was played by the simple, single-minded Joan whose passionate sincerity overcame all the many obstacles that stood in her path.

   But at last envy of her broke out into treachery and the Burgundians handed her over to the enemy who cast her into a loathsome prison. Soon she was tried for witchcraft by an ecclesiastical court and burned at the stake.

Throughout those last awful tragic days, Joan's faith did not fail. She was still free from greed or personal ambition and went to her terrible death with love for her country and a sincere devotion to duty uppermost and unimpaired in her pure and undaunted soul.

(b) *A Princess and Her Kingdom.*

Alice lived for the first ten years of her life on a farm. The neighbors would see her far up in an apple tree surrounded by swaying blossoms, or running down through the pasture to the friendly brook, stopping every once in a while on the way to pick strawberries, and then scurrying back to hunt for eggs in the barn. Visitors also watched her as she bent over the homely tasks of the household. She was her mother's right-hand help with the cleaning, cooking and care of the younger children. Whether she romped or worked she showed an unusually sincere and glowing interest in life and in everyone with whom she came in contact.

Her school days began in a poor little district school. Then for several years she was her own teacher. Later she studied Latin, French, Greek and mathematics at Windsor Academy. There she made up her mind to go to college and in spite of much opposition and the handicap of great poverty worked her way through the University of Ann Arbor, Michigan.

Her sincerity with others persuaded them to be sincere with her and she became the center of a large group of loyal friends. She often said, "It is people that count,"—and so lived up to this profession of belief and so truly interested herself in others that one of her college friends once said, "She has a way of making you feel all dipped in sunshine."

In her early days as a teacher, and later as principal of the Saginaw High School, the same exceptional quality of sincerity showed itself. One of her pupils explained it in this way, "Everything she teaches seems a part of herself. We see and feel the things she talks about."

After refusing several calls to professorships in the East, she finally accepted the Chair of History at Wellesley College. There as some one said, "She not only went to the heart of the history she taught, but to the hearts of her pupils as well."

The college girls had begun to call her the "Princess," and not long after when she was elected President of the College the "Princess" came into her kingdom!

It was an extremely difficult position for a young woman, the youngest in that entire faculty; but her exceptionally sincere and glowing interest in life and in every one with whom she came in contact conferred upon her a personal charm by which she was able to win the devoted cooperation

of her fellow-teachers, the trustees and the public, as well as the enthusiastic loyalty of the students who proudly and affectionately continued to call her the "Princess." Said one of her pupils: "She seemed to care for each one of us and to find each of us interesting and worth while."

For six years she ruled her college kingdom with great wisdom and then left it to marry Professor George Herbert Palmer of Harvard University and continue at Cambridge her life of great usefulness. The University of Chicago called her to become its Dean of Women. She raised funds for Radcliffe as well as Wellesley. She served as a member of the Massachusetts State Board of Education. Clear-toned chimes in the tower of the University of Chicago and a masterpiece of transparent marble at Wellesley are standing monuments to the way in which this sincere, glowing spirit lived on in the lives of those who knew her.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
As a man thinks so is he.	The inside man makes himself heard in the end.
Speak as you think, be what you are.	Don't pretend in thought, word or life.
What can harm us if we are true to ourselves.	The only harm we need to fear is self-deceit.
Be true to every inmost thought, be as thy thought thy speech.	Have the outside and the inside man tell the same story.
The truth shall make you free.	The upright are unfettered.
Be what you wish others to become.	Hold yourself to the high standards to which you hold others.
The only way to have a friend is to be one.	Friendship cannot long live the single life.
Have more than thou showest, Speak less than thou knowest, Lend less than thou owest.	Be careful not to stretch the truth. Understate.

V. *Visualization—Habit-Model.*

Secure or make a box about 19″ long, 16″ broad and 12″ deep. If possible, find a plaster cast of General Grant or some other character famous for sincerity.

Stand the box up on end with the cover removed. Line it with a sheet of blue (or other appropriate color) blotting paper as a background for the bust or statue.

Then break off a small portion of the plaster cast, the tip of the nose or ear, or, as in the picture, an eyebrow. Scrape off the soft wax from a lighted candle, and use it to build up the broken part of the cast, moulding the wax to make the added part look as natural as the rest.

In teaching from this model, explain first of all that the model is bold enough to try to teach two lessons in one. Now tell the story of Grant's rise and how he became Commander-in-Chief of the armies of the North; how his sincerity enabled him always to give other generals full credit for what they did; how he was sincere enough under pressure to refuse to exchange prisoners because he thought it might prolong the war.

If you have chosen another character, be sure and tell some effective anecdote illustrative of his sincerity.

Now then for the opposite lesson. How do you spell the word "sincere"? What does it come from? The two Latin words "sine cerus." A flourishing business was carried on in marble statues in ancient days both in Greece and Rome. If a sculptor by mischance nicked the face or figure he was working on or broke off a piece of the marble, he would often skillfully replace it with wax and hide the blemish. Hence the wise purchaser would always inquire and make sure whether the statue was *sine cerus*, i. e., "without wax," whether it was whole, perfect. The two words *sine cerus* were finally run together to make our word "sincere," which therefore implies free from deception, without make-believe, genuine.

Now have one of the pupils pick the wax off the broken portion and show the school how a piece of workmanship that is not perfect or sincere comes to look in the course of time, and how any make-believe, or pretending to be what we are not, sooner or later is sure to be exposed.

XVII

THE HABIT OF LOYALTY

Fidelity—Devotion

The word loyalty has been misused so much, or else so constantly associated with war, that a very careful explanation of it is necessary. Devotion to a good cause of any kind, or to a friend or chosen leader, involving self-control and service is the highest type of loyalty. Blind adherence, on the other hand, to the policies or acts of a government, whether those acts are right or wrong, is often mistakenly thought to be well-nigh the only form of loyalty.

Real patriotism, however, is not restricted to an unthinking nationalism. Genuine loyalty enlists honor, integrity, and justice, and acts always under the influence of the highest ideals in its service of devotion to its friends and chosen leaders and the causes and country to which it owes allegiance.

Unselfish devotion to parents, teachers, and worthwhile ideals and movements: this is loyalty. The cultivation of high and fine loyalties is worthy of any boy's most painstaking thought and persistent effort.

I. *Point of Contact—Moral Fibre Tests.*

1. Alec has a chum, Joe, whose companionship he greatly enjoys and to whom he has sworn loyalty. At school Joe has taken some money that does not belong to him, and is afraid to own up. Alec knows all the circum-

BEING LOYAL

GOD
HONOR
TRUTH
TRUE TO
LOYAL
CHAMPION
CAUSES
SERVE
COUNTRY
STAND BY
FRIENDS
LOVE
FAMILY

stances. The teacher asks Alec whether he thinks Joe is honest. What should Alec answer?

(a) Joe is honest, he's my friend.
(b) Ask Joe. He'll tell you the truth.
(c) I really don't know.
(d) Suppose I knew, would it be fair for me to tell?
(e) I happen to know that Joe did it.

2. Ernestine's father has been sent to prison because of dishonesty in a business venture. Some of Ernestine's school friends don't go to see her any more. Amy is giving a party. What should she do?

(a) Invite Ernestine and see to it that she has a good time.
(b) Invite only those who have been loyal to Ernestine.
(c) Leave Ernestine out and explain to her that it was done because the other girls might make it uncomfortable for her.

II. *Definition—Valuation.*

ABSTRACT	CONCRETE	OPPOSITE
Allegiance	An alliance loyally kept up	Getting cold, uninterested or gradually dropping out
Deference	Respect for the wishes of another, giving him his due of recognition	Impudence, insubordination
Respect	Just regard for the worth of others	Cheekiness, insolence
Devotion	Self-sacrifice without limit	On the roll but must be put to no inconvenience
Homage	Tribute paid to worth	Envy of worth that takes it out in spite
Fidelity	Holding one's self up to the mark	Breaking faith
Champion	To stand up for a cause or for one's beliefs	Keeping one's mouth shut to keep out of trouble
Obedience	Falling in step of one's own accord	Hanging back and holding things up
Cherish	Take care of devotedly	Neglect or abuse
Patriotism	Love of country	Treason
Fealty	Bound by sacred ties	Bound by ropes of sand
Duty	Something that cannot be declined	A matter of choice
Service	Hard work done for someone else without pay	Getting something for nothing, using other people

Faithfulness	Stamina	Giving up too easily
Constancy	Long-lived affection	A friend today and a stranger tomorrow
Conscientious	Putting a full share of conscience into things generally	Lax, unscrupulous

III. *Illustration—Inspiration.*

1. Bible stories.

(a) Story of Joseph and his father. Gen. 47.
(b) Story of Ruth and Naomi. Ruth 1.
(c) Story of Paul's nephew. Acts 23:12–22.

2. Other stories.

(a) *Loyalty or Life.*

Rome and Carthage were bitter rivals. Both wanted to rule the Mediterranean Sea and own Sicily and the other fertile islands that lay between Italy and the African coast.

The first war between these two ancient powers lasted for twenty-two years, first one and then the other gaining an advantage, as wrestlers do, until at length Rome won.

During the second seven years of the war two Roman generals, Regulus and Manlius, succeeded in defeating the powerful Carthaginian fleet and landed their forces in Africa. Carthage had no army left to stop their progress. As they were nearing that city, orders were received for the return of the larger portion of the Roman armies. Manlius went with them but Regulus pressed on and laid siege to Carthage. The besieged city decided to sue for peace, but the terms offered by the Romans were too severe. So Carthage, with her back to the wall, armed every available man under the leadership of a clever foreign general and with the aid of a large body of elephants made an attack upon the small army of the Romans, captured Regulus, the general, and killed all but two thousand of his men.

This defeat aroused the wrath of the Roman Senate. Her fleet again defeated the Carthaginian fleet, and the troops then rescued the remnant of the army of Regulus that had been so disastrously defeated. With Carthage pacified they set out for Sicily, but on the way the Roman fleet encountered a hurricane which destroyed it. Another fleet was built but two years later; that too was almost completely destroyed. On the third attempt the Romans gained a great victory on land just outside the gates of what is now the city of Palermo.

Carthage then decided to send an embassy to Rome to find out if satisfactory terms of peace would be granted. This embassy was accompanied by the captured Roman General Regulus.

Before his departure for Rome he promised to return to captivity in Carthage in case the embassy did not succeed in arranging a satisfactory peace.

When the embassy reached Rome, Regulus summoned the Roman Senate to meet him outside the walls, insisting that he, a defeated general, was no longer a citizen and had no right to enter Rome.

The Senate, which was on the verge of making peace with Carthage, asked Regulus for his opinion. Were he to answer, "Yes, make peace," he would be a free man and escape death by torture; were he to counsel war and were Rome to follow his advice he would at once meet a cruel fate on his return to Carthage.

Unhesitatingly he answered, "Let the war go on till Carthage is subdued."

His family and friends crowded around and pleaded with him to remain in Rome and not to return to Carthage, but with calm resolution he insisted that just as he had spoken out of loyalty to Rome in favor of war so now he must return to meet his death in loyalty to the oath he had sworn before leaving Carthage.

Carthage put him to horrid tortures and to the slow agonies of thirst and fever connected with death by exposure to the full force of the glaring African sun.

So perished Regulus, but throughout the centuries the story of his loyalty at the expense of his life has never lost its thrill.

(b) *This One Thing I Do.*

In a dingy room in the city of Warsaw, Poland, a great scientist was bending over his test tubes. Bottles of every size and description littered the shelves. Benches filled the floor. It was the laboratory and classroom of Professor Sladowska. There he loved to live in the inner world of atoms and mysterious forces, there he experimented with light-waves, sound-waves, electricity, magnetism and gravitation, and there he taught as well as tested.

This room was also the enchanted playground of his little nine-year-old daughter Marie, who spent every moment outside of her school hours in caring for her father's beakers, retorts and batteries. The students were astounded not only at her extraordinary devotion to her father, but also at her amazing skill in preparing for the demonstrations which they daily gathered to witness.

As Marie grew, her devotion to science deepened and became the absorbing passion of her life.

Poland, Marie's native land, had been torn apart by Germany, Austria, and Russia and divided among them. At Warsaw it was extremely hazardous even to express the hope of better days in the future, for the cruel hand of Russia was ready at

any moment to drag those suspected of Polish patriotism off to exile and prison in Siberia.

Marie had overheard some of the conversation of her student friends and knew that several of her father's pupils had already been thrown into prison. She feared that she herself might be seized and forced to reveal the names of others who had taken part in these conversations. So in loyalty to her friends, she decided to escape from Poland. Disguised as an old woman she crossed the border, and in spite of constant danger and hardships pressed on to Paris.

There, friendless in the lonely big city, she sought work day after day going on foot from one laboratory to another, but in vain. Although she was not even twenty-four years old, yet she began to wonder whether she would ever feel young again. Nevertheless, a conviction that she had a real work to do kept her courage up through this period of intense suffering and starvation and she finally won her way to a humble position in the laboratory of Professor Lippman. Therewith she supported herself while she was taking a university degree in two years and winning a second degree later in physics and chemistry.

Her undaunted enthusiasm for science attracted to her the admiration of one of the ablest young professors, Pierre Curie, whom she later married. Together their lives were devoted to science. When their children came, she set up a laboratory in their small apartment where she bathed and dressed her youngsters among the test tubes.

At length the incessant research work of husband and wife was rewarded, and two new elements, polonium (named after Madame Curie's native land Poland) and radium were discovered. Loyalty to a great hope or mission that they might discover something of priceless value to humanity had kept them for years patiently at their task. Now that they had become famous and the greatest honors that France could offer were being showered upon them, they desired nothing but to go on with their researches for the benefit of mankind. Shortly after, through an accident in crossing the street, Dr. Curie lost his life. His wife was grief-stricken but not crushed for she had her great work for the world to live for and also her children.

Once when she was asked to what she owed her success, she promptly replied: "To my excellent training, first under my father who taught me to wonder and test; second, under my husband who understood and encouraged me; and third, under my children, who question me!" So lived this great soul, greater even in her loyalties to those she loved and to the truth she sought than in the astounding and far-famed scientific discoveries for which these loyalties were responsible.

IV. *Projection—Home Activities.*

PROVERBS AND QUOTATIONS	PARAPHRASES
Loyalty is worth more than money.	Loyalty is never for sale.
Patriotism must be founded on great principles and supported by great virtues.	Patriotism of the right sort can only be made out of the best of materials.
When you obey your superior, you instruct your inferior.	A captain's cheerful obedience of his chief is a lesson to his own lieutenants.
Duty before pleasure.	Duty should cast the deciding vote.
Constancy is the foundation of the virtues.	Character is founded on faithfulness.
Obedience is the mother of happiness.	Being a fast friend of duty is the road to happiness.
Loyal heart lied never.	Loyalty is an open book.
He was my friend, faithful and just to me.	He was no flatterer or fair weather friend.
Be thou faithful unto death, and I will give thee a crown of life.	Loyalty that never gives out, never loses.
You would not think any duty small, if you yourself were great.	Only big natures never think small services beneath them.
We must do the thing we must Before the thing we may. We are unfit for any trust Till we can and do obey.	Between a "may" and a "must," the trustworthy choose the "must."

V. *Visualization—Habit-Model.*

Cut three circles out of wall-board, the largest about three feet in diameter, the next two feet six inches, the next one foot in diameter. Bolt them together with washers on both sides of the middle-sized piece. Fasten the largest circle, and bolt firmly to a standard (piece of plank) which is so fixed in a box that it will stand solidly.

Secure a steel band a half or a quarter of an inch wide and fasten it with tacks to the edge of the largest circle. Be sure before fastening that toy magnets will cling to it. It may have to be cleaned with sandpaper to make the magnets cling sufficiently well.

Then letter the three circles as indicated. If the letters cannot be easily secured, get the children to paint the words, after having traced them with pencil.

See that the center circle is stationary, and attached by a wire to the large circle. The center circle will then turn and every word can be placed opposite every word on the outer circle.

Then secure five toy magnets and with tire-tape fasten five flags to the magnets. These flags represent by their symbols the church (substitute another symbol if desired), the home, the search for truth (education), the tuberculosis emblem representing all good causes, and the friend-flag. Hang a small United States flag below the word "country."

In introducing this habit-model to the school, ask what the word "loyal" means. Draw out that it means many combinations of feelings and kinds of attachments. Ask how many combinations can be shown by the use of the model. Have a pupil turn the center circle forming the different combinations one after another. Something may be said by way of comment about each as the school reads it out loud. For example: "To be loyal (point to the center) is to be true to the truth (point)." "To be loyal (turn) is to honor the truth," etc.

Then hold up a magnet and give a demonstration of its power to cling to a piece of metal and hold on to that piece with a firm hold. Talk about loyalty as that same power that makes people able to stand by or cling to their friends, country, home. Then take the flags, and speaking of each one and what it really means, place them on the steel circle, letting the magnets hold them in place.

This should be carefully rehearsed so that there will be no failure when the time comes for the magnets to hold the flags in place.

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